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THE  
**Jewish Expositor,**

AND  
**FRIEND OF ISRAEL.**

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**MAY, 1821.**

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THE WHOLE TRUTH;

BEING

*A Short Essay,*

BY RABBI JUDAH MONIS,

*Wherein the Author discovers what may be the true reason why the Jewish nation are not as yet converted to Christianity, besides what others have said before him. And likewise, he proves the Divinity of Christ, not only with the authority of the sacred oracles, but even by the opinion of the Jewish authors of old; and answers all the objections that the Discourse brings forth out of Isaiah ix. 6, 7. Concluding with a word of exhortation.*

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**The Whole Truth.**

*I believed, therefore have I spoken; I was greatly afflicted.—*  
Psalm cxvi. 10.

CONCERNING the Jewish nation's conversion to Christianity, i. e. as to the reason why they are not converted, in so long and dilated a time of above 1700 years, since Christ's appearance

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into the world, I find our divines do differ; and eight several reasons are by them alleged; namely,

First, Some are apt to think the idolatrous worship of the Romish church is the cause of it, because (they say) ever since the Jewish nation have paid smart enough for the sin of idolatry, which they were addicted to before the destruction of the first temple, suffering so many troubles, afflictions, and calamities, as both sacred and profane histories have left us an account of, they took such an aversion to said sin, and so abhorred those that commit it, that nothing can be compared to it: and therefore, when the Romish missionaries, and sundry other sorts of priests and friars of the Romish communion, do engage with any of the Jewish nation in any public or private disputation, about the coming of the Messiah, and what sort and manner of worship the church is to follow in case he is already come, for the most part, the popish doctors do come off with the worst; and in case the Rabbies are sophistically bit, nevertheless, they will not yield to

them, because they teach what is contrary and opposite to the second commandment; saying, (and with a very good reason) that the Messiah which is promised by the prophets, is not to come for to abrogate any laws of the decalogue, and particularly such as are contrary to his divine majesty, and therefore they remain unconverted.

Secondly, Some are of opinion, the reason of their being so long unconverted, is to be attributed to the lives and conversation of some of the Protestant religion, who live not according to the rules of morality; whence, without further examination, the Jews conclude the Messiah is yet to come.

Thirdly, Some do think, the reason that hinders their conversion, is their stubbornness and stiff-neckedness, because they are not willing to give ear to what is recorded, minding nothing but their own interest and pleasure, and therefore God (as it were) has left them, and they can never be converted; and they bring sundry examples out of the sacred oracles for to prove their assertion.

Fourthly, Some do conceive, the reason of their not being converted in so dilated a time, is more to be attributed to the manner and way in which they have been treated by sundry princes of Christendom, i. e. with fire and sword, as in the kingdoms of Spain and Portugal, contrary to all the laws of nature; they knowing, that religion is not to be forced, if it be a true one, and that only the false does use such means and take such methods for to be established and propagated; and so concluding, the Christian religion to be one of them, else the Christians would

not force them with such exquisite torments, to make them forsake their own and follow theirs.

Fifthly, Some do imagine, the differences that have been in the Protestant church, have been the cause of their remaining unconverted. Without further examination, when they see so many jars and debates among them, every one upholding their own opinion to be the best and the truest, and condemning the others: they say, Let them first agree among themselves, and afterwards we will consider what to do. (This I know to be true by experience.)

Sixthly, Some do say, the reason of their not being converted, is to be attributed to the great fondness they have to their Rabbies or teachers, since they take it for granted they are infallible in their doctrine; whatever they teach in public or private, by preaching or by conferring, they unanimously conclude all they say to be true, under a supposition, that they would not teach a thing which they really thought to be false, and cause by their doctrine, the ruin of others; and so some charge the want of their conversion to their teachers altogether.

Sevently, Some say, the reason of their not being converted as yet, is, because they cursed themselves and their children after them, in the time of Christ's crucifixion, as it is recorded in Matt. xxvii. 25. "Then answered all the people, and said, His blood be on us, and on our children." And, therefore, since they are under the curse, they are of necessity so blind with a spiritual blindness, that they cannot see the light of the everlasting Gospel, and have (as it



were) before the eyes of their understanding, a veil that hinders them from apprehending the great and true mysteries, prescribed in the New Testament.

Eighthly, and Lastly, Some are apt to think, the reason of their unbelief does proceed from their being under the yoke of the law, and so under a curse, as the apostle says to the Galatians, chap. iii. 10. "For as many as are of the works of the law, are under a curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Therefore, (they say) so long as they are under a curse for not being able to obey the whole law, and will not come out of that bondage, and embrace Christianity, they are (as it were) left and so they remain unconverted.

These are the eight chief reasons (which I can remember) our divines do give for their unbelief. But with submission I am prone to think, another may be given; for although those aforesaid seem to carry some weight in them, yet if we examine each distinctly, we shall find such flaws in them, which will show the uncertainty of them. Namely,

For the 1st, Those that live among Protestants might be convinced of the reality of Christianity, because they do not worship images, nor bow down to stones and stocks as the Papists do, but do preach against said manner of worship, and teach, that it is contrary to the word of God, as may be plainly seen in all their writings.

For the 2d, If the lives and conversations of some few persons should lie in the way of their conversion, the lives and conversation of a great many emi-

nent and orthodox Christians of the Protestant church of sundry sorts and ranks, who live up to their profession, so far as in them lies, and particularly among the clergy, would take off the force of their objection.

For the 3d, Those who are not employed in worldly business and mammon, (as I know a great many are) and who do live a contemplative and speculative life, should not be hindered from being converted, since nothing stands in their way to fatten and harden their hearts, or to stop their ears; and these we know are those very ones who do uphold their opinion with their vehement preaching and teaching the common sort of people, contrary to the truth.

For the 4th, Those that live under the protection of sundry pious and religious princes, ever since they can remember, protected by the laws of the country where they live, (as in the English and Dutch dominions, and sundry others) should be converted, and invite the rest of their brethren to come, live, and do as they did, and be all in one body, i. e. under one protection, with peace and liberty of body and mind.

For the 5th, Although the Protestants did and do differ among themselves, and have had sundry jars and animosities concerning religion, of which the learned world is sensible, nevertheless, they all agree in the main point, i. e. That Jesus Christ is already come for the salvation of all those sinners that believe in him; and their differences are nothing concerning any fundamental point in reality, but indifferent ones.

For the Sixth, Although in general they are so fond of their Rabbies, as Dr. Kidder supposeth,

yet the learned among them do make a great difference between those doctrines which they take to be oral, recorded in the *Talmud Medrashim*, &c. and those private expositions, which a particular Rabbi puts forth; as it may be testified by those learned gentlemen that are acquainted with their writings.

For the 7th, That curse they took upon themselves and their children after them, recorded in Matt. xxvii. 25. in the time of Christ's crucifixion, may be answered with what is recorded in Luke xxiii. 34. "Then said Jesus, Father, forgive them, for they know not what they do."

For the 8th and last, It may be answered, the word *koll*, that signifieth *all*, is not in the original, as may be seen in Deut. xxvii. 26.

Therefore I say, since we see said reasons may be answered, and they remain in their Judaism, another may be offered, which I think is unanswerable; namely,

I take all the reasons already named, and a great many more that may be offered of that nature, to be nothing but the effects of that principal reason that is the cause of it; which is (so far as I am able to search) that which is recorded in the epistle of Paul to the Romans, xi. 25. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The Jewish blindness which is the cause of their not being converted, the apostle calls a mystery, and considered as such, we must not be very forward to guess at it, more than it has been revealed. The apostle tells us, this will last "till the fulness of the Gentiles be come in." Then it seems to intimate, they shall come in as

a nation together with the Gentiles, under one Shepherd, and not before, as the evangelist, John x. 16. doth say, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold and one Shepherd;" meaning the Jewish nation. And,

These words, in part, of the apostle to the Romans, make me think, it intimates the blindness which some part of the nation have, i. e. their rabbies or teachers, which do keep the rest of the common people in the same way with them, i. e. in blindness, not able to see that the Messiah is already come.

Now, since I have shown (so far as I can see) which is the true reason of their being unconverted, let us inquire, which are the chief points these two churches, i. e. of the Jews and true Christians, do differ in.

If we examine the creed of the Jewish nation, we shall find the true Christians do agree with them in all points of it except one; namely, We Christians believe Christ is already come, and they (the Jews) that he is to come: and this is the chief and principal point these two churches do differ in; and it is as the hinge whereon the whole controversy between them doth hang.

That they are to believe, according to their principles, that the Messiah is to come, is unquestionable, seeing it is the twelfth article of their creed, according to Maimonides, upon the *Mishna* of *Sanhedrin*, chap. *Pelek*; the substance of his words are as follow; viz. "The twelfth article is the Messiah, i. e. to wait and believe that he is to come, &c. according as all the prophets



did prophesy, from Moses even to Malachi, and whosoever doubts it, or mistrusts his excellency, it is as much as if he denied the law, and he hath no share in the future world." This article they do believe, and wait for him to this very day.

That we believe that he is already come, is questionless, because whosoever among us should deny it, is no more a Christian, as whosoever believes among the Jews that he is already come, is no more a Jew.

To prove that he is already come, with going through all the prophecies and plain demonstrations that can be brought for it, and answering all the objections that the Jewish nation do argue upon each, would be almost an endless piece, (more fit for a long treatise than for a short essay) and if it was, I would withdraw, since it would be no advantage at all, either to the unlearned or to the learned. As to the first, it would fill their minds with a heap of sophistical arguments, and perhaps do to some more hurt than good; and as to the second, because they know those things already, it would be nothing else but to entertain them with superfluous discourses; therefore, I shall only pitch upon one single prophecy, recorded in the prophet Isaiah, ix. 6, 7. which runs thus, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, a mighty God, Everlasting Father, a Prince of Peace; of the increase of his government and peace, no end," (as the original renders).

The reason of my undertaking to discourse upon this prophecy

more than any other, is, because the most part of the Christian doctrine is therein contained, and particularly these four points are therein expressed. Namely,

1. The coming of the Messiah.
2. What sort of person said Messiah should be.
3. What kind of government said Messiah should bear, and how long it should last. And,
4. and Lastly, How, and from whom, said Messiah should proceed.

The explication of said prophecy, is, That the Messiah is already come, and that he is the Son of God, that his reign shall endure for ever, and that he was to proceed from a virgin. So far in general.

Now for the explication of each in particular.

But before I undertake to detect and answer the objections which the Jewish Rabbies do make to disannul the orthodox and genuine interpretation of this prophecy, I think it will be very proper first to explain every point as it should be, that so, when we come to take a view of the Jewish interpretation, we may be more able to see the fallacy of it, and more ready to answer all, or the most principal objections they oppose against the catholic sense of the prophet.

First, The coming of the Messiah. Before I begin to open the four points mentioned by the prophet, we must take it for granted, as a thing unquestionable by all sides, i. e. Jews and Christians, that this child here mentioned, is the same that is spoken of in the seventh chapter of this prophet, ver. 14. "Behold, a virgin shall conceive, and bear a Son, and (she) shall call his name Immanuel," (as the ori-

ginal renders.) This granted, I go on.

1. The coming of the Messiah is intimated in the words, "For unto us a child is born. These words, "Unto us," do primarily mean the Jewish nation, from which Christ, according to the flesh was to come.

2. If we believe the Jewish expositors upon Isaiah, they affirm, the prophet Isaiah was grandson to Joash, king of Judah, nephew to Amaziah, king Joash's son; cousin-german to Uzziah, king of Judah; and father-in-law to king Menasseh; and as he was one of the royal stock of the kings of Judah, these words, "Unto us," may have some reference to Christ, i. e. not only that he was to proceed from the Jewish nation, but from the royal family of the stock of David also, as the same prophet says, chap. xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;" which all expositors, (that I know of) understand for the Messiah.

Christ was called by the prophet "a child," for two reasons, namely,

1. For the similitude he had to a child, being sinless, as it is recorded in the epistle to the Hebrews, iv. 15. "Yet without sin," and in John iii. 5. "In him is no sin."

2. As none can enter into the kingdom of heaven, but such as are sincere and spotless like children, with the regeneration of the Spirit, as in Mark x. 15. "Verily I say unto you, Whosoever shall not receive the kingdom of God as little children, he shall not enter therein," i. e. being sincere and spotless; so likewise, we never heard of any body

could charge Jesus Christ (and make it good) with any unfair dealings, either in his life or conversation, so long as he was upon earth; but he always carried himself with all uprightness and sincerity imaginable, as his holy person did require, teaching the commandments of God to all persons whatsoever, as we find it recorded in Matt. xix. 17. "But if thou wilt enter into life, keep the commandments." This sort of doctrine he used to teach, and no other, wherein he showed, he was sent by God, as in John iii. 2. "We know that you are a teacher come from God."

Secondly; the second point is, What sort of person the said Messiah should be. This is declared in the following words, namely, "Unto us a Son is given."

Christ is called by the prophet (after he denominates him "a child," in reference of his being sincere and spotless) "a Son," having reference to his being the Son of the living God, not as a primogenitus, or firstborn, that might signify that he begat another besides, but as a unigenitus, or only begotten Son, from all eternity, or before any time whatsoever.

That he was called the Son of the living God in the New Testament, none but those that never read it, nor have heard of him, are ignorant; but that he is so called in the Old Testament, and in the best Jewish authors or Rabbies of old, is my present business to prove, i. e. before they had taken such an antipathy against all sorts of religions but their own.

Plain text is that which is recorded in the second Psalm, and the last verse, which says, "Kiss the Son," i. e. adore or embrace

the Son, because he is not only a man, but God also. That this verse speaks concerning Christ, is clear and manifest by the context: in the second verse of the said psalm it is plainly expressed, "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed."

The plain testimony of their authors is to be found recorded in that famous and renowned expositor among them, Aben Ezra, who says, upon said verse, as follows, "Kiss the Son," Behold, serve the Lord," (with fear) is referring to the Lord *Jehovah*; and "kiss the Son," refers to his Christ; and the word *Bar* is to be understood as in Prov. xxxi. 2. "What my Son, and what the Son of my womb;" and so it is written in the 7th verse, "Thou art my Son." It is not he only that understood it so, but before him, those that are in more authority among them understood it so also, as may be seen in that famous book called *Medrash Tehelim*, upon said Psalm, which I omit for brevity sake.

The greatest difficulty the modern Jews do oppose against said exposition, is this, They say, (when they talk with those who understand little or nothing of the Hebrew Tongue) the word that is translated in our English Bibles *Son*, in the original is not *Ben* but *Bar*, which word signifieth not a *Son*, but something else; and they bring plain examples for it, by which they do silence those that know no better.

But such shifts to oppose the truth will not do. To answer said objection, it is requisite only to send them to that famous dictionary of the Hebrew tongue, composed by that learned and fa-

mous author Rabbi David Kimchi, (whom they all acknowledge to be a nonesuch) called *Sherashim*, and there they will find this word *Bar* signifieth the same with *Ben*, a Son.

But since I am upon this word *Bar*, I think it is proper to give my thoughts upon it, because by the true intelligence of it, we shall discover some great mysteries of the Christian religion, comprehended in this single monosyllable, *Bar*.

This word *Bar*, so far as I can learn, signifieth three things; namely,

1. A Son:
2. Pure or clean; and,
3. Corn or food.

For the First, As in Proverbs xxxi. 2. "What my Son, and what the Son of my womb."

For the Second, As in Job xi. 4. "For thou hast said, My doctrine is pure, and I am clean in thine eyes."

For the Third, As in Genesis xlii. 25. "Then Joseph commanded to fill their sacks with corn, or food."

In all these places, the original is expressed with one word, namely, *Bar*.

Now since we have discovered and found out the true meaning of this word *Bar*, I am apt to think the author of the second Psalm, who doubtless spoke by divine inspiration, sat down the word *Bar* and not the word *Ben*, which signifies a Son, more immediately, not by chance, or accidentally, as some profane writers do, but providentially, to shew and teach that Christ that was to come in the fulness of time, was not only to be a Son of the most high, as the word *Ben* would signify, but that he was to be a pure and clean Son, indeed,



without spot or blemish; and not only so, but that he should be the true corn and food indeed, to all those that believe in him.

That he was the Son of the living God, is evident in this Psalm, ii. 7. "The Lord said unto me, Thou art my Son;" and in Matt. iii. 17. "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

That he was pure and clean, is plain in Isaiah liii. 9. "He had done no violence, neither was any deceit in his mouth;" and in Hebrews iv. 15. "Yet without sin."

That he was the true corn or meat indeed, is manifest in Psalm lxxii. 16. "There shall be a handful of corn upon the top of the mountains;" and in John vi. 55. "For my flesh is meat indeed."

To demonstrate plainly, that this Psalm speaks concerning the Messiah, by their own authors, the book called *Medrash Tehelim*, upon the second Psalm, verse 8, has this sentence, "R. Johanan says, To three persons we find the Holy One, (i. e. God) said "Ask;" namely, to king Solomon, to king Ahaz, and to king Messiah; to king Solomon, as it is written in 1 Kings iii. 5. "in Gibeon the Lord appeared unto Solomon, in a dream by night, and God said, Ask, what I shall give thee;" to king Ahaz, as it is written in Isaiah vii. 11. "Ask thee a sign of the Lord thy God;" and to king Messiah, as it is written in Psalm ii. 8, "Ask of me, &c."

A great many more instances I might bring to prove my assertion, as what Rabbi Solomon Jarchi says upon said Psalm, but those that are alleged, will be

sufficient, till I find any body whatsoever shall oppose them.

Of this great Messiah, the Son of the living God, the prophet says, "The government shall be upon his shoulder." These words may be understood in two ways, either in a metaphorical or in a literal sense. If we take them in a metaphorical sense, they may allude to the way and manner of his government all over the universe in general, as a viceroy under his Father, or to his government all over his church, seeking her welfare, to her utmost advantage in a peculiar manner; as we read in Matt. xi. 27. "All things are delivered unto me of my Father;" and in John xiii. 3. "Jesus knowing that the Father had given all things into his hands." But if we understand it literally, it may have a reference to Christ's cross, which he bore upon his shoulder, as in John xix. 17. "And he bearing his cross, went forth, &c." by which action he overcame all his enemies, and caused the redemption of mankind.

Now after the prophet had told us the humanity of Christ, in the aforesaid expressions, in the next place he declares unto us his godhead; and therefore,

This great point of divinity, so mysterious, so profound, and so fathomless, that except it was revealed, it would never be believed, the prophet opens to us, in saying, "that his name shall be called, Wonderful, Counsellor, a Mighty God, and Everlasting Father," (as the original carries it.)

Four particular names the prophet does declare to the Jewish church in particular, and to the whole world in general, that the

true Messiah (who was to come six hundred years after) was to have, as particular marks to distinguish him from the false ones : namely,

1. Wonderful.
2. Counsellor.
3. A Mighty God.
4. An Everlasting Father.

And since all the four titles aforesaid belong to God and no one else, if we find them attributed to Jesus Christ, we may certainly conclude he is the true Messiah, and not a man only, but God also. Therefore let us examine each one in particular without partiality, and we shall find the truth thereof clearly appear to our sight.

First, Wonderful. This title may have reference to one of three things, or to all three together : namely,

1. To Christ's miraculous works.
2. To his wonderful and supernatural way of conception. And,
3. To the astonishing work of man's redemption. And,

First, To his miraculous works. If we could examine all Christ's works, we should find he did more miraculous and wonderful works in his life time, than all the prophets together, even Moses himself.

That the Messiah which was to come, was to perform great and wonderful works, such as none but God is able to act or perform, (to show that he was to be the true God himself) is clear and manifest, by what the same prophet says in the xxxvth chapter of his prophecies; Therein I find four certain marks, wherewith we should know the true Messiah from any false one, at the time of his coming, (if we understand said prophecy as some do, which

is the most genuine way of any that I know).

The words of the prophet are as follow ; " Say to them that are of fearful heart, Be strong, fear not ; behold, your God will come and save you." And then follow the marks of said Saviour, in the 5th and 6th verses ; namely, " Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped ; then the lame man shall leap as an hart, and the tongue of the dumb shall sing."

All these four marks, and a great many more, we shall find recorded in Matt. xv. 30. agreeing to our Christ as the true Messiah promised by the prophets ; " And great multitudes came unto him, having with them those that were lame, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them."

By the tokens of his wonderful works, he answered to John the Baptist's disciples, when he sent to him to know whether he was the Christ that was to come, or was not : as we read in Matthew xi. 4. " Jesus answered and said unto them, Go, and show John again those things which ye do hear and see ; the blind receive their sight, the lame do walk, the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the Gospel preached to them : " which answer plainly shows the veracity of his mission, and the certainty of his being the Christ promised to the world a great many ages before him : for, Who ever was ? who is ? or, who ever shall be able to perform such wonderful and miraculous works ? Certainly none but he, who is the very Wonderful indeed, in all his actions. None but one



is God as well as man could act as he did. Let all the powers above or beneath, or both together, convene and join forces, and try whether they can do the same. If they cannot, which certainly they cannot, then let us be assured, whoever did thus is the true Messiah, God as well as man.

Secondly, It may have reference to Christ's wonderful and supernatural way of conception, namely, of a virgin, overshadowed by the Holy Ghost.

What greater wonder than this can there be? This supernatural and wonderful way of Christ's conception, is recorded, first, in the Old Testament, as it should be; and, secondly, confirmed in the New, as it was.

1. In the Old Testament as it should be, we find it in Isa. vii. 14. "Behold, a virgin shall conceive and bear a Son;" (this is the very same Son that we are discoursing upon,) and afterwards confirmed by the prophet Jeremiah xxxi. 22. when he says, "The Lord hath created a new thing in the earth, a woman shall compass a man;" which words, with submission, I verily think, are to be understood of Christ's wonderful conception, because it was a new thing indeed, and a thing never heard before, i. e. that a virgin should conceive and encompass a man; else, if it was by the ordinary course of nature, what new thing would that be? And if it was by the knowledge of a man, then she was no more a virgin; and the prophet calls her a virgin, when she should conceive; ergo, it was done by none, or without man's knowledge, (i. e. by the ordinary course of nature,) but in a supernatural way.

2. Confirmed in the New Testament, as it came to pass. We find it recorded in Matt. i. 18. in giving an account how the birth of Christ was, he says the following words, "The birth of Christ was on this wise, When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

Now, since the Messiah promised by the prophets, was to be conceived in a different way from others, namely, in a supernatural way, without the knowledge of any man; and since Jesus Christ was so conceived, as the evangelist plainly doth relate and affirm, let us be entirely satisfied that he is the true Messiah that was promised of old; and so to his conception the word Wonderful may have a reference.

Thirdly, This word Wonderful, may have some reference to the astonishing work of man's redemption.

This thing, take it as it is, is so wonderful and so astonishing, that the angels themselves did greatly admire, and desire to look into it, as it is recorded in 1 Pet. i. 12. "Which things the angels desire to look into."

Therefore, let us conclude that this word Wonderful, doth refer to his wonderful works, or to his supernatural way of conception, or to his astonishing work of redemption in particular, or to all of them in general: and let all those that cannot show any other person to whom these things belong, cry with us in admiration, the words of the Psalmist, Psalm civ. 24. "O Lord, how manifold are thy works, in wisdom hast thou made them all."

[*To be continued.*]

ON THE LITERAL RESTORATION  
OF THE JEWS TO THEIR OWN  
LAND.

## LETTER II.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE eleventh chapter of the prophecy of Isaiah, contains a glowing description of the glories of the reign of Messiah, among which, the restoration of Israel to the land of their fathers, occupies a prominent place.

“And it shall come to pass, *in that day*, that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind, shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the days that he came up out of the land of Egypt.”

It is quite undeniable, that the people of the Lord mentioned in this passage, are the

seed of Abraham according to the flesh, the natural Israel; for if we examine the context, we find that the conversion of the Gentiles to the faith of Messiah, is clearly referred to in the tenth verse, as a part of his work altogether distinct from his setting his hand again the second time to recover the remnant of his *people*. These two parts of his work are in fact mentioned by the evangelical prophet in precisely the same order that they are announced by the aged Simeon, when, taking the infant Jesus in his arms, he exclaims with holy transport, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.”

Seeing then, that they whom the Lord here distinguishes by the name of *his people*, are the natural Israel, and that in *that day*, the period of Messiah's reign, frequently designated by these words in the prophetic writings, the Lord shall *again* set his hand *the second time* to recover them from the various regions which are specified, and that he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, we may well ask the advocates of that error we are confuting, how it is possible for us to understand these words in any other sense than as a

prediction of the national restoration of Israel to the land of their fathers? We are not ignorant, that our opponents spiritualize and refine all such passages, and make them to signify, not the restoration, but the conversion of God's ancient people. But we must have evidence and not assertion, in support of a scheme which *transubstantiates* (if we may so speak) the word of God itself into something altogether different from its natural and obvious signification. Conversion is a matter which has no locality. When the woman of Samaria put, as it were to the test, the prophetic character of our Lord by these words, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship;" he immediately instructs her concerning the erroneous nature of her conceptions, "Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father." In other words, Conversion and spiritual religion have no localities. We hence argue, that when the Lord, by the mouth of the prophet, announces his purpose to recover the remnant of his people from the various countries of their peregrinations, and to gather together the dispersed of Judah from the four corners of the earth, and to conduct them by miraculous displays of his power, like those which illustrated the first exodus, we must necessarily

infer, if language have any certain meaning, (and if it have not, we may lay aside our Bibles) that in this prediction, temporal restoration, as distinguished from conversion, is held out to our view. In precise harmony with this inference, we are taught in that passage of Deuteronomy which was cited in my former letter, that the restoration of Israel to the land of their fathers, is not to take place until they shall return unto the Lord their God. (Deuter. xxx. 1—5.) These two events, therefore, viz. Their restoration and conversion, are clearly distinguished from each other, though they are at the same time so indissolubly connected, that the one cannot take place without the other.

In the xxivth chapter of the same prophet, Isaiah, ver. 21—23. it is thus written, "And it shall come to pass *in that day*, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."

That this prophecy relates to the period of Messiah's triumphant reign, will be denied by no one who has carefully studied the prophetic style.

The seat or metropolis, of this reign is evidently placed in Jerusalem, and it remains for those who deny the national restoration of God's ancient people, to say, Who are then to inhabit that country of which Jerusalem is the chief city? Is it, after having been solemnly conveyed to Abraham and his seed for ever, by that God who cannot lie, to remain the property of that mixed multitude who now possess it? Is Israel, the first born son of Jehovah, (Exod. iv. 22.) even after his conversion to Christ, to suffer still a part of the penal sentence denounced against him for disobedience, by remaining for ever excluded from his inheritance? We shall be careful not to answer these questions in our own words, or by our own wisdom. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."\* Let us hearken to the voice of one of those "holy men of God, who spake as they were moved by the Holy Ghost."†

Also, thou son of man, prophesy unto the mountains of Israel, and say, ye, Mountains of Israel, Hear the word of the Lord; Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient places are ours in possession: therefore, prophesy and say, Thus saith the Lord God, Because they have

made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people; therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and a derision to the residue of the heathen that are round about. Therefore, thus saith the Lord God, Surely, in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey."

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For, behold, I am for you, and ye shall be tilled and sown, and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded, and I will multiply upon you man and beast: and they shall increase and bring fruit, and I will settle you after your old estates, and will do better things unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you,

\* Isaiah<sup>liii.</sup> 20.      † 2 Pet. i. 21.



even my people, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more hence bereave them of men." (or rather, thou shalt no more hence be bereaved of them,\* i. e. of thy people.)

The remainder of this wonderful prophecy is too long to be inserted in this paper. But I would request the candid reader to peruse it with attention, comparing it with the passage which is given above, and he will see, that after the beautiful apostrophe of the prophet to the mountains of Israel, he is commanded to turn to the children of Israel to address them in the mixed language of expostulation and tenderness, and to set before them the unchangeable purposes of mercy which the Lord God of their fathers cherished towards them, in the midst of all their provocations. He promises, that they shall dwell in the land he gave to their fathers, that they shall be his people, and he will be their God.

We would now ask our spiritualizing interpreters, what they have to offer with respect to this prophecy? Do they explain it in reference to the return from Babylon? Then they betray an utter ignorance of the chronology of prophecy, considered as one great scheme, embracing the purposes of the Most High to the children of men, from the fall of our first parents, and their expulsion

from Paradise, until that glorious period when the New Jerusalem shall come down from God out of heaven, when the leaves of the tree of life in the midst of the street thereof, shall be for the healing of the nations. How poor, and jejune, and flat, are those schemes of interpretation, which instead of coming up to the standard of the sanctuary, lead their abettors to the pernicious error of bringing down this standard to the scanty measures of human theory. Persons who support such schemes, never come to the Scriptures, to learn with simple and teachable understandings, the mind of the Spirit, but, like those whose vision is imperfect, and who need the help of spectacles to read the letter of the word, these persons bring their systems in their pockets to aid them in discovering the purposes of him, who, as if to mock the strange aberrations of human wisdom hath said, "Who directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment; and taught him knowledge, and shewed to him the way of understanding?"\*

It is altogether manifest, that the glorious prophecy concerning the restoration of Israel; which is contained in Ezekiel xxxvi. has no reference whatever to the partial return of

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\* Ezek. xxxvi. 1-5. and 8-12.

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\* Isaiah xl. 13, 14.



some of the tribes of Judah and Benjamin from Babylon. There was nothing in this return, that at all corresponded with the circumstances of Ezekiel's vision. Looking through the vista of distant ages, the prophet beholds some great confederacy of the nations, the residue of Edom or Idumea, the prophetic name of the Roman empire, who, in pursuit of their unjust schemes of partition and spoliation, have appointed the promised land to become part of their territories. He is commanded by the Lord himself to speak to the mountains of Israel, and to announce to them, that the counsels of the heathen shall come to nought, and that they are destined to receive far other inhabitants, even that people, whose unchangeable inheritance they became, when God gave them to Abraham and his seed for ever.

No similar circumstances marked the return from Babylon; nor was that restoration distinguished by the exuberancy of divine favour and prosperity both spiritual and temporal, which are promised in the passage under review.

Without doubt, however, there are some among our spiritualizing opponents, who will be disposed to take a different view of this prophecy, and boldly to affirm, that it contains nothing whatever about the restoration of Israel to their own land. As the Papists maintain, that after the con-

secration of the wafer, nothing of the real substance of the bread remains, but it is really and essentially transubstantiated into the body of Christ, although they cannot deny, that the outward appearance continues to be that of a wafer, so these persons taking a bold flight in allegory, will, perhaps, tell us, that the mountains, the hills, the rivers, and valleys, the desolate places, and the cities of Israel in this prophecy, are by no means to be interpreted in a literal sense, but are all to be understood of the church of Christ among the Gentiles, and that the return of the children of Israel to these mountains, only means their conversion to Christ, and their gathering into his church. Now, by what arguments are we to assail those who thus twist and pervert the word of God? Assuredly to reason with them, were a loss of our time and pains, because we cannot expect our arguments to be plainer or more convincing than the letter, as well as the spirit of that part of the sacred Scriptures which we charge them with turning aside from its plain and obvious meaning, as this meaning is ascertained not only by the words of the passage itself, but also by its relation to numberless other divine promises which unequivocally declare to us, that the unchangeable purposes of God with regard to his people Israel, is not only in due time to graft them again into

their own olive tree,\* but also, *to plant them in their own land with his whole heart and his whole soul, whence they shall no more be pulled up.*†

We shall, therefore, close this paper with remarking, that they, who under the notion of spiritualizing and refining the word of Jehovah, set up their own crude and jejune systems in opposition to that word, are, in reality, under the influence of the spirit of unbelief; and, instead of reasoning with them, we may address to them the words spoken on other occasions: *O slow of heart to believe all that the prophets have spoken.‡—God is not a man that he should lie; nor the son of man that he should repent: hath he said, and shall he not do it; or hath he spoken, and shall he not make it good.—Behold, the people (Israel according to the flesh) shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain.§*

I am, &c. C. W.

ON THE NATURE AND CHARACTER  
OF MESSIAH'S PRIESTHOOD,  
AS PROPHETICALLY DESCRIBED IN THE  
OLD TESTAMENT.

The substance of a Lecture on Psalm cx. 4. addressed to Jews, at St. Catharine, Cree Church, London, on March 20, 1821, by the Rev. George Hamilton, M. A. Rector of Killermogh.

WHOEVER the person spoken of in this psalm may be,

he is greater than David, even by his own confession, ver. 1. Abraham was greater than David, but the psalm applies not to him, as Zion had no existence in his day. Moses was greater than David, but the psalm applies not to him for the same reason that it does not apply to Abraham, and also, because Moses was in no sense *a priest*, (ver. 4.) There is no other personage mentioned in the Old Testament, of whom we can justly affirm that he was David's Lord. This psalm cannot apply prophetically to any of David's descendants who sat on his throne, because, except Solomon (who is out of the question) not one of them ruled the twelve tribes of Israel, and consequently the regal power of each was far less splendid and extensive than the power of David. This psalm has been viewed by some Jewish rabbins as so decidedly inapplicable to any individual whom they admit to be greater than David, that they have attempted to shew that the descendants of Abraham, viewed under the character of an individual, are here designated as ruling and triumphing over the heathen. But we may ask how David's subjects could be his Lord; or how that people whose highest privilege it was, that under their law, they were unto God a nation of priests, could be called a priest for ever after the order of Melchizedek.

The Scriptures limit the priests of the true God to two orders, that of Aaron, and that

\* Romans xi. 23.

† Jeremiah xxxii. 41. Amos ix 15.

‡ Luke xxiv. 25.

§ Numb. xxiv. 19. 24.

of Melchizedek; and by the constitution of the Aaronic priesthood, it was not possible for one individual of that order to unite them both in his own person. Having seen that the Psalm does not apply, as some Rabbins tell us, either to Abraham, to Moses, to any king that succeeded David, or to the people of Israel nationally, we may be led to ascertain its application to the Messiah, by referring to the prophecy of Zechariah, "Thus speaketh the Lord of Hosts, saying, Behold, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both." If any doubt could be entertained as to the person here spoken of being the Messiah, it must be removed by the authority of the Targum, which thus paraphrases the passage, "Behold, a man, Messiah his name, he shall be revealed, and shall be magnified, and shall build the temple of the Lord, and shall be a great (or a high) priest upon his throne.

Here Messiah is called a priest—but not after the order of Aaron, for besides his descent from Judah, not from Levi, rendering that impossible according to the constitutions of the Mosaic law; he is to be a king as well as a priest, but

though the regal and sacerdotal offices could not be filled by the same persons under the law, this was not the case with Melchizedek, who in his own person united both, and therefore Messiah being a priest on his throne, must resemble him; or, according to the text, be a priest after the order of Melchizedek. This therefore, establishes, beyond controversy, the opinion of the older Rabbies, that this psalm applies to the Messiah.

His priesthood, which we have shown to be different from the priesthood of Aaron, we will now prove to be superior to it. It was constituted by an oath, "The Lord sware, &c." The solemnity of the divine oath had been applied to guarantee a blessing to Abraham, and the perpetuity of the throne to David; but this is the only appointment which is confirmed in so remarkable and solemn a manner.

It may be unnecessary to notice here the interpretation which some have put on the word כהן, as meaning a prince, in confirmation of which, they adduce 2 Sam. viii. 18. and other places. It will be allowed that the radical meaning of the word is *to approach unto*, accordingly, princes were כהנים, because they drew near or *approached unto* the king by privilege of rank. Thus the use of the word in the above passage from Samuel is explained 1 Chron. xviii. 17. "The sons of David were chief about the king." Those who ministered



in the offices of divine worship were כֹּהֲנִים also, because they drew near unto God by the privilege of their office, and thus they were called priests. In this latter sense alone is the word applicable to Messiah, for he is not near the king, but "higher than the kings of the earth," and as it would be absurd to call Melchizedek a prince of the Most High God, even if he had not received tithes as a priest, so would it be equally improper to designate the person mentioned in this psalm otherwise than as *a priest* after his order.

*The perpetuity* of Messiah's priesthood, proves its superiority to that of Aaron. Aaron's priesthood was not perpetual as it respected himself individually, for its honour and its privilege passed from him when Moses stripped off his garments and put them upon Eleazar his son: neither was Aaron's priesthood to be perpetual, as it respected its uninterrupted continuance through successive generations, because its functions could only be performed at Jerusalem, and consequently, when it was ruined, and its temple abolished, the priesthood passed away, and has never been revived, nor is it revivable, at this day. But Messiah's priesthood is "*for ever*," because the throne whereon he sits as a priest is eternal: the Lord having said to him, "Thy throne, O God, is for ever and ever;" it is for ever, because death cannot interrupt his functions, his ex-

istence being eternal. Behold, then, the dignity of his everlasting priesthood, it passes not from him, because he never dies; it continues in him alone, because he has no successor, while like Melchizedek, and unlike Aaron, his sacerdotal privileges and character devolve not by divine appointment, upon any other.

Messiah's priesthood being called *a priesthood after the order of Melchizedek*, is a further proof of the superiority of his office. Melchizedek was acknowledged to be Abram's superior, for why, otherwise, did the patriarch give him tithes of his spoils? Melchizedek claimed this superiority as his due; why else did he bless Abram? If then Abram offered the homage of an inferior, and Melchizedek exercised, in his sacerdotal character, the authority of a superior, is it not incontestibly evident, that the priest who was to arise after the order of Melchizedek, must be superior to all priests of the seed of Levi, the son of Abram.

We have proved that the priesthood in the text belongs only to Messiah, that it is a priesthood differing essentially from the Levitical priesthood, because it rests upon one of the tribe of Judah, and because in his person, it is combined with regal dignity; we have also proved its superiority, because it was constituted with the solemnity of an oath; because its duration is for ever, and because he, from whom it is

denominated, was superior to Abram. Bear with the subject a little longer, while some prophecies are adduced, which show that the priesthood of Messiah supersedes and lays aside the priesthood of Aaron.

First, It will be extended so as to bring all nations to share in its blessings, "from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts."

Secondly, It will be exercised in a manner totally inconsistent with the constitutions of the law of Moses; of this, one instance, and that decisive, shall be adduced. Who by your law were privileged to keep the feast of Tabernacles? None but the home-born Israelites, כל האזרח בִּישְׂרָאֵל, Israelites born, Levit. xxiii. 42. This is the phrase always used to distinguish a native Jew from a proselyte of Gentile origin called גֵּר, *stranger*; so that persons of this description were specially denied the privilege of keeping this feast, although it were extended to them in the case of the Passover. There is a feast of Tabernacles yet to be celebrated; (and remember it is the only one of your august solemnities which the prophets tell you will be revived) and then all nations shall go up to Jerusalem to keep this feast, yea,

God denounces a special punishment upon all nations that shall absent themselves from this holy solemnity. This is demonstrable proof of the exercise of Messiah's priesthood to an extent greater than that of Aaron, and in a manner inconsistent with the Mosaic law. "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of Tabernacles." Here is Messiah's priesthood in exercise, where Aaron's cannot be. You acknowledge all traces of the high priesthood to be lost among you; but you expect that at Messiah's advent he will miraculously restore it: yet were it thus to be restored, it would only be restored for the purpose of being abolished; and recollect, that while promises are made of "restoring your judges as at the first, and your counsellors as at the be-



ginning," nothing is said of the restoration of a priesthood, whose functions have been suspended, and whole succession has been lost, since the desolation of Jerusalem.

Now since your priesthood is to be superseded by the superior priesthood of Messiah, must not your law be changed, and divine ordinances be dispensed in a manner consistent with the exercise of this perpetual priesthood among all the nations of the earth; consider what we advance on this subject, we claim for Jesus of Nazareth such a priesthood as our text describes. The sacrifice he offered was himself, in full accordance with the predictions of your prophets, Isa. liii. 10—12. Psalm xl. The presenting of the atonement within the vail, is accomplishing by him who is risen from the dead, and entered into heaven itself, where he liveth for ever; and whence he will at last come forth like your high priest, to bless those who wait for him: to him all the prophets bear witness, that in his name whosoever believeth, shall receive forgiveness of sins; and we make all this known unto you, in obedience to the divine command, "The Lord hath proclaimed unto the ends of the earth, Say ye to the daughter of Zion, Behold, your King cometh."

When Moses first came as a deliverer and an avenger, your fathers rejected him, and thus their captivity was prolonged for forty years; during that

period how many died, groaning under the oppression of Egyptian bondage, with their eyes kept from seeing the deliverance of Israel. For how many centuries has your captivity been prolonged, since the day your temple sunk in ashes? and why is it so with you? because when the deliverer came, your fathers knew him not, nor the voices of your prophets which were read in their synagogues, and thus they fulfilled them in crucifying Jesus. While therefore you refuse him as your Messiah, your captivity will be prolonged; you will remain many days without a king, and without a prince, and without a sacrifice; until you return to seek the Lord your God, and David your King, and shall fear the Lord and his goodness in the latter days.

And that this may speedily be the case, is the object of our prayers, and of our exertions; and we trust it will one day, be the subject of our praises.



#### THOUGHTS ON THE SCRIPTURAL EXPECTATIONS OF THE CHRISTIAN CHURCH.

[Continued from p. 112.]

##### Sect. 7. *Types.*

THE design of the preceding sections, has been to elucidate in a *doctrinal* form, the most prominent circumstances of the closing period of the christian æconomy—distinguished as it is from all others, past or pre-

sent, and exclusively denominated "THE DISPENSATION OF THE FULNESS OF THE TIMES."

With this view, six passages of Scripture have been selected, which have hitherto been referred in their application, to *the present constitution of the church on earth*, or transferred, for complete accomplishment, to a state ulterior to the existence, and consequently *independent of the circumstances of this material universe*: whereas, an intermediate and defined condition between the two, *terrestrial and heavenly, temporal and spiritual, legal and evangelical, local and universal*, will appear, on due examination, to be no "cunningly devised fable," but THE SCRIPTURAL EXPECTATION OF THE CHURCH; a consummation partially revealed and successively exemplified, from the commencement to the conclusion of the sacred record of inspiration.

This *doctrine* is not only maintained by the texts and contexts already discussed, but is implied or corroborated by numerous other passages, which it must be allowed will, on every other mode of interpretation, admit only of a forced and very inadequate construction, whereas that suggested in these papers, while it is repugnant to no received article of revelation, is consistent with the whole analogy of faith, and runs parallel with the gradual developement of the en-

tire scheme of man's salvation in body and soul, concerning which, "God in sundry PARTS (*πολυμερως*) and in divers manners" hath spoken to his church.

Each succeeding dispensation has added somewhat to the glory and dignity of that which came before, and this, which is the last, the most dignified and most glorious, seems to have been progressively represented by ALL. The *paradisaical* state was succeeded by the *patriarchal*, and the *legal* by the *evangelical*, which, as to its present form, will, it should seem, give place at last to that which may be termed THE REGAL DISPENSATION. The prophetic office of Moses, and the Levitical priesthood of Aaron, have already found their antitypes in the prophet like unto Moses, and in the more excellent ministry of Christ, but even these, in the delivery of the law from Sinai, and in the coming forth of the high priest to bless the people, after the acceptance of the sacrifice within the vail, will not receive their perfect and correspondent accomplishment under the gospel, until the fulfilment of the new covenant made with the literal Israel, when the law shall be written on their hearts, and go forth again from Jerusalem; till Christ, who is "not entered (like Aaron) into the holy places made with hands," but into heaven itself, shall come again an high priest of good things to come, for, "unto them that look for him, shall HE appear *the second*

time without sin unto salvation."

"The law made nothing perfect," being only "a shadow of good things to come;" and yet, under the Gospel, "We know in part (only), and we prophesy in part, but when that which is PERFECT is come, that which is in part shall be done away." "Now we see through a glass darkly, (in an enigmatical manner) but then face to face." "When Christ shall appear, we shall appear with him in glory." "We shall see him as he is." "We shall know as we are known." Till then, it is "given," to his true disciples only, "to know the mysteries of the kingdom," to others, they are concealed in parables, announced in prophecy, or adumbrated by typical institutions, events, and persons, the most remarkable of which will now be briefly considered:—

#### TYPICAL PERSONS.

The first representative of Christ was Adam, ΟΣ ΕΣΤΙ ΤΥΠΟΣ ΤΟΥ ΜΕΛΛΟΝΤΟΣ, who is a TYPE of him who *is* to come. Our version renders it, "Who is the figure of him who *was* to come." (Romans v. 4.) It may be questioned whether the word *μελλον*, which has a future reference, can with propriety be thus retrospectively applied, where the verb in connection is in the present tense; and it seems as though the apostle were speaking in the context, of that life which is to be manifested, and that reign which is to date its commencement

in the persons of the saints, rather from the second than from the first advent, when "*they that receive abundance of grace shall reign in life.*" However this may be, the apostle has used the word *μελλοντος*, and our translation confirms the remark in a passage where *that* kingdom and life are distinctly recognised and identified with the second coming; "I charge thee therefore before God and the Lord Jesus Christ, who shall (*μελλοντος*) judge the quick and the dead at his appearance and his kingdom." (2 Tim. iv. 1.)

The principle of an inchoate and complete accomplishment of prophecy, (and so of typical representation) suggested by Lord Bacon, and adopted by Bishop Horsley, is that which alone can reconcile and rightly divide those portions of Scripture which speak of a double advent collectively—this principle will illustrate the type of Adam. It is not to the present purpose to enumerate the particulars in which this significant outline of the Messiah's character was filled up by his incarnation and offices as the covenant head of his people, all that is requisite, is to notice a few of the peculiar features deficient in the first, which remain for exemplification at the second appearance of the Son of Man.

The first Adam was formed at once in the perfection of manhood, and in the fulness of strength and of stature; the last Adam appeared as a babe,



“He grew up as a tender plant, and as a root out of a dry ground.” The head of nature was gifted with all his knowledge at once; the head of grace “increased in wisdom;” the one was subject by natural relation to his parents—the other, by divine appointment, had no superior on earth. “The first man” was placed in a garden of delights; the second was led into a wilderness and passed through a vale of tears. To the first, all creatures were submissive, all nature tributary; the last, was destitute of the refuge of the animal world—a place, whereon to lay his head—and acknowledged his dependance in his civil relation, by condescending to pay tribute to Cæsar. The first Adam was “a living soul,” the second, made his soul an offering unto death for sin. “The first man was of the earth,” and had dominion over it; the second refused the kingdom thereof, and descended into hell; but when he shall appear again as “the Lord from heaven,” and as “a quickening Spirit,” all deficiencies in the original type will be supplied; the Father of mankind will be fully represented in the glorious person of his antitype, “The Father of the age to come,” *πατήρ μελλόντος αἰῶνος*. (Alex. Sept.) He will quicken the mortal bodies of his saints, by his Spirit which dwelleth in them, and they shall “reign with him in life.” “To him will be given dominion, and

glory, and a kingdom, that all people, and nations, and languages should serve him, Dan. vii. 14. “All things (will be put) under his feet; all sheep and oxen, yea, and all the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.” (Psalm viii. 9.) His name will be excellent in all the EARTH, for the earth itself shall be renewed, (Ps. civ. 30.) The wilderness shall blossom again like Eden, and the desert like the garden of the Lord. The wolf and the lamb will feed once more together; the creation cease to groan; all that fell will be restored, and every breach repaired; the natural offspring of the first, who are also found among the spiritual seed of the second Adam, will be admitted “to eat of the tree of life which is in the midst of the paradise of God,” Rev. ii. 7. When the whole mystical body shall come unto a PERFECT MAN, “unto the measure of the stature of the fulness of Christ.” (Eph. iv. 13.)

“ENOCH, the seventh from Adam,” walked with God.—“He pleased the Lord, and was translated”—and thus prefigured those who shall be alive, and remain, and be caught up to meet the Lord in the air; when, according to his own prophecy of the seventh age of the world, “The Lord cometh with ten thousand of his saints.”

NOAH lived in a corrupt

age, and under a general defection of doctrine and manners; and under such circumstances will the Son of man be revealed, according to his own testimony, Matthew xxiv. 37. Noah was a preacher of righteousness, and doubtless gave ample warning of the approaching deluge; but his preaching does not appear to have been very successful. The building of a vessel upon dry land was considered in as contemptuous a manner as a preparation for a correspondent judgment would now be regarded by the world which lieth in wickedness. The church itself seems to rest contented with the figure, as representing the dangers to which the church militant is at all times exposed, without referring it at all, or, as the Scriptures do, *exclusively* to the great tribulation immediately preceding the second advent; thus inadvertently completing the parallel, and fulfilling the type themselves; "They KNEW not until the flood came and took them all away: *so shall also the coming of the Son of man be.*"

ABRAHAM, as "the heir of the world" and the father of the faithful, in his call, on the destruction of Sodom by fire; in the barrenness of his wife, and his possession of the promises, is an eminent type of his posterity in the latter days. The circumstances of his two sons are declared by the apostle to be an ALLEGORY, Gal. iv. 24. "Agar answereth to Jerusalem, which now is, and is in bond-

age with her children, but Jerusalem which is above is free, which is the mother of us all."

Considering that Abraham died 1822 years *before* Christ, and the descendants of Ishmael possess the land promised to Isaac at this very day, considering that God has already fulfilled his promise to Hagar concerning her son, "I will make him a great nation," we may be assured that the counterpart of the allegory will be realized on the *descent* of the new Jerusalem, the antitype of the old, and that the promise to Abraham, "In thee and in thy seed, shall *all the nations* of the earth be blessed," will be as literally fulfilled, when the descendants of the bondwoman will be cast out of the land of promise, and the posterity of the free-woman be placed therein, and be "*plucked up no more.*"

MELCHISEDEC was an eminent type of Christ. His regal and sacerdotal character has never received its full exemplification, and never will upon earth, till "the Priest of the Most High God," after the similitude of an unchangeable order shall sit upon his throne, and "he shall be a Priest upon his throne, (Zech. vi. 13,) king of Righteousness and king of Peace." "AND THIS SHALL COME TO PASS;" read in succession Gen. xiv. Psalm lxxvi. Zech. xiv. Heb. vii. and Rev. xix. "Melchisedec king of Salem, Priest of the Most High God, met Abraham returning



from the slaughter of the kings, and blessed him." (Hebrews vii. 1.) "At Salem is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, the sword, and the battle. He shall cut off the spirit of princes; and is terrible to the kings of the earth." (Psalm lxxvi.) Then shall the antitype of Melchisedec be fully manifested, "When the Lord of Hosts hath visited his flock, the house of Judah, and hath made him as his goodly horse in the battle." "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

A priest upon his throne, is the very character which Antichrist has assumed and endeavoured to maintain; but it belongs exclusively to Christ, on the final establishment of the regal dispensation, on the destruction of the beast and his army, who fight against the King of kings.

Of DAVID and SOLOMON, it is sufficient to remark in general, that as the former was a type of the militant, so the latter was a type of the triumphant and peaceful state of the church on earth.

#### TYPICAL INSTITUTIONS.

Of the numerous institutions of the legal economy, three only shall be touched upon, which bear directly on the dispensation in question. No substance under the Gospel has yet, in any degree, been answerable to these shadows under the law. These are, The Sab-

batical Year; The Jubilee; and the Feast of Tabernacles.

First, *The Sabbatical Year.*

By this institution, every seventh year was sanctified, it was called A SABBATH TO JEHOVAH, Lev. xxv. 4. Its privilege was extended to the land; "A Sabbath of rest to the land," Ibid. Every seventh year, every creditor was obliged to release his debts; "He shall not exact of his neighbour, or of his brother, because it is called The Lord's release," Deuter. xv. 2. All Hebrew servants were discharged from bondage; "Six years shall he serve, and in the seventh he shall go out free for nothing," Exodus xxi. 2. Animals were included in the blessing, "For thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat," Leviticus xxv. 7. At the conclusion of the year, the Feast of Tabernacles was kept; the law was read; and the Jubilee year ensued, in which the great trumpet was blown, and "every man returned to his possession," Deut. xxxi. 10—13. Leviticus xxv. 7.

It is obvious, that under the Gospel dispensation nothing analogous to these institutions has yet occurred. *One year* is not more sanctified than another; the land has no remission; and it yields its fruits reluctantly; creditors exact their debts with unabating rigour; service has no intermission; and slavery is scarcely abolished among men.

The Feast of Tabernacles has no commemoration in the church, and animals derive no benefit from divine institutions of any kind; but a time is to come, when the creature shall be delivered from the bondage of this corruption, and there is a *Sabbatism* which remaineth to the people of God. "The great trumpet shall be blown, and they shall come which were ready to perish—and shall worship the Lord in the holy mount of Jerusalem," Isai. xxvi. 15. "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads," Is. xxxv. 10. Exactors will be righteous, and violence will be heard no more—"Holiness unto the Lord be written on every vessel, and upon the bells of the horses"—the hallowed Jubilee will be kept, and "liberty be proclaimed throughout the land." When the Sabbatical period shall commence, when "THE YEAR OF THE REDEEMED" is come, God will in very deed dwell with men upon earth.

As Moses was admonished of God when he was about to make the tabernacle, "See that thou make all things according to the pattern (τον τυπον, the type) shewed to thee in the mount," Hebrews viii. 5: so Christ, when raised up a Prophet like unto Moses, "a minister of the sanctuary and of the true tabernacle, appears to have exhibited on another mount a pattern, or type, of another and future condition of the church on earth. When "the

former things are passed away," "behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God," Rev. xxi. 3. This is a terrestrial state, for it is in "a new earth;" and yet it is heavenly, for where God dwelleth there is heaven. It is a temporal state, for "every one that is left of the nations shall go up from year to year;" and it is spiritual, because its object is "to worship the KING, the Lord of hosts." It is legal, because it is to keep the feast of tabernacles, which was a typical as well as commemorative institution of the law; and it will be evangelical, because the Gospel, which now only commemorates the time when the Word was made flesh and dwelt in a tabernacle of clay (εσκηνωσεν), will then be perfected in the redemption of the body, and the manifestation of the sons of God: when the Saviour will no longer veil the majesty of his divine person, but be manifested in the glory of God his Father.

The dispensation will be local, because "in Jewry will God be known, and at Salem will be his tabernacle;" it will be universal, for "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." (Ps. xxii. 27.) Zechar. xiv. 17, "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to

worship the KING the Lord of hosts, even upon them shall be no rain ;” but “ the Lord will smite the HEATHEN that come not up to keep the feast of tabernacles ;” and “ *all the nations shall be punished that come not up to keep the feast of tabernaes.*” To what period, it may be asked, of the legal economy, are we to look for the fulfilment of this remarkable prophecy? In what stage of the Christian dispensation have these circumstances been hitherto exemplified? Under the law, no uncircumcised person had any lot in the commonwealth of Israel, nor communion with the ceremonial service of the temple at Jerusalem. The great object of those institutions was, to separate the descendants of Abraham from the heathen round about them, and from all the nations of the earth. Since the substitution of the Gentiles as the spiritual Israel and church of God, no pains have been spared by Christian interpreters, to make out an almost exclusive claim to the blessings of prophecy yet unaccomplished. No dexterity has been wanting to shew, if it were possible, that the figures of the legal economy have already received their full and ultimate application in the spiritual ordinances and worship of the Christian church as already established. Christ, it is true, is our passover, and the feast of weeks is, or rather ought to be, spiritually transferred to the Christian Pentecost; but what authority is

there for supposing that the festival in which we commemorate the first advent of the Messiah, will correspond with the solemnities of the third great feast of the Jewish year, which, according to its final constitution in the word of prophecy, cannot be kept at all till the literal restoration of the Jews, and the local establishment of the kingdom of their Messiah? Did the Christian church exhibit the pattern of a city at unity with itself, and exemplify the character of the true circumcision, there would be less presumption in arrogating to herself the titles and privileges of the ancient Israel of God in their converted state—there might be some hope that her tabernacle would never be taken down, and none of her cords be loosed, but that the families of the earth would worship before her, and walk in her light. Alas! darkness still covers the nations, and gross darkness the people. Peter asked leave to build only three tabernaes, but three hundred would not suffice for the present professing followers of Christ, that each might glorify him after his own manner. There is one Lord, and his name is one; and one tabernacle will at length suffice for all who worship in spirit and in truth, and this will be that which God hath pitched and not man.

In the closing scene of the transfiguration, “ Jesus was found alone;” and “ in the dispensation of the fulness of

times," all things will be gathered together in *one* in Christ—the legal, prophetic, and evangelical times and persons will all conterminate, centre, and end in him, at his second advent as the glory of his people Israel. "Moses and Elias appeared in glory," and gave thereby a pledge to all who suffer, that they shall be glorified together with Christ. One had died, and the other was translated without tasting of death; and this may surely be considered as figurative of the circumstances of the glorious Epiphany—when they that sleep in Jesus shall be brought with him, and the dead in Christ be raised—when they that are alive and remain shall only be changed, and be from that time for ever with the Lord. It is sometimes asked, whether ALL the inhabitants of the earth will be in this glorious state in body as well as in soul, and if they are, how can glorious bodies live on such an earth as this? The best answer will be taken from this typical manifestation. All were not invested with glorious bodies on the mount, the apostles appear to have witnessed the scene with their ordinary bodily senses; and so the nations of the saved, and the heathen who come up to Jerusalem to worship the King, the King of glory, may also "walk in the flesh" in the light of that state. The one took place on earth, and so may the other. Our Lord warned his disciples on that occasion, "Whosoever shall be ashamed of me and of

my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death, till they shall see *the kingdom of God*," Luke ix. 26. and when speaking afterwards of *the kingdom of God*, and of the coming of the Son of man in a cloud with power and great glory, he warns the disciples of the last days, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke xxi.

Seeing, then, that the same expressions are made use of, and that all the circumstances of the transfiguration, the cloud that overshadowed, the saints who attended, and appeared in glory, the disciples being yet in their natural state—seeing that St. Peter expressly calls this, making known the power and coming of the Lord, one event may surely be considered as typical and illustrative of the other. If the appearance of *three men* at the tent door of Abraham in the plains of Mamre be recognized, as it generally is, as a type and pledge of the future incarnation of the Angel-Jehovah; there is, at least, no incongruity in contemplating the manifestation on the mount of Tabor, as an evangelical type of the glorious appearing of the Son of man with all his saints.

BASILICUS.



## IMPORTANT PROPOSAL.

SECOND LETTER OF A. B. ON THE  
SUBJECT OF IT.*To the Editors of the Jewish Expositor.*

Gentlemen,

I AM happy that my proposal meets with your approbation. And I would send you the two subjects for the prizes, but I conceive there are two preliminary steps; the one is, that you should approve of my rule for determining the comparative excellence of the compositions; the other is, that you should provide judges who will take upon them the trouble of examining and determining their respective merits.

My STANDARD then is this:

The object of the compositions should be to *enlighten, convince, and convert* the Jews. Now, as a person going into battle, and having a choice of twenty swords, some fit for a drawing room, others curiously antique, and others fitted to do great execution, would, however he might admire the former, prefer the latter for his own use on such an occasion; so would I have the one ground of inquiry to be, "Which will do the most execution?" It would not be worse for excellencies of any kind blended with utility; but utility should be the one standard whereby to judge.

Then as to Judges: I propose that a Sub-Committee be formed for the selecting of *five* Judges; and that the decision be determined by the majority. I feel some little difficulty re-

specting the making the proposal sufficiently known; for if the subjects be proposed, it is desirable that no person who would write upon them, should be ignorant of them. This matter, however, must be left to the Committee. When you have arranged these preliminary matters to your satisfaction, I will send you the subjects for the prizes. I am, &c.

A. B.

REFLECTIONS ON THE MARCH EX-  
POSITOR, DELIVERED AT A  
JEWISH MEETING AT ———.

WHILE considering and exploring the effusion of the Spirit on others, oh may he now be poured on ourselves! For God grant, oh my friends, that we may not be sending to others an *untasted, unexperienced* Gospel.

When I look at the Expositor for the present month only, and see, that on one day, a Christian from one place made a proposal for the benefit of the Jewish cause, and the increase of Christian efforts which is likely to have important results; that elsewhere, another Christian passed days in prayerful meditation on the Scriptural expectations of Judah's recovery to her God; that in a third place, a band of Christians met to form a seminary for missionaries to the Jews, prayed for a blessing, and, lo! a blessing came; that a minister of God had been already prepared by his grace

for their teacher, ere he put it into the hearts of others to form the design; that it was instantly executed; that a Jewish convert, a German, and two Irishmen as instantly entered the Institution. When I read in the same record, of a new Association in Ireland, full of ardor for the cause, another in London, a third in Switzerland, which is beginning to think on Jerusalem, and favour the dust thereof, *because she sees so many converts and enquirers.* When I hear at the same time, of a company of young Jews in Germany, awakened from spiritual death and alive to God, uniting with pious Christians in prayer to the Father of our Lord Jesus Christ; of a Jewess baptized at home, of a Dutch Jew begging on his death bed for a minister of the Gospel. Lastly, when I find here a proposal embracing heaven and earth at once to unite the Christian world in one universal prayer for the universal blessing of that general outpouring of the Spirit promised in the latter days. When, in these few pages, I see so much of the work of God on the hearts of his people, scattered as they are; see the Spirit influencing all at once to effect, independantly of any concert between them, or knowledge of each other, what this proves to be his purpose; my own heart feels expanded toward all, goes forth to meet all, my mind seems to pass from one to another, and behold

God the Spirit thus acting upon them in answer to prayer. I see him every where present at once, pouring forth blessings in one place, WHILE we are praying for them in another. Here he gives the heart to pray; there, the ability to help; to one the spirit of wisdom, to discern and direct Christian's hopes and prayers; to another, the spirit of council, to form and govern means; to a third, the spirit of love, the liberal heart that deviseth liberal things and executes them. To some, readiness to minister and teach; to others, the preparations of the heart to receive ministry and teachings. From one place, Christians send forth the glad tidings; in another, preach to those who hear them gladly. A diversity of operation truly, but the same Spirit working all in all! What a blessed union! which of you would not take her place in such a work of God? Yet, how small a part do we see of what is *now* going on in the hearts of men. How many Jewish prejudices are now removing; how many Jewish hearts now awakening; how many Jewish souls are now turning unto God! —How many English, Irish, Scotch, German, Swiss, Russian, American, Indian Christians are now rousing to their duty toward long neglected Israel! while, even while you pray for Israel. So much more ready is God to hear than we to pray, that before we call he answers; whiles we are yet speaking he hears; nay, he

puts it into our hearts to pray, *because* he designs to grant the petition. How probable it is, that some of us were praying for Judah, on the 9th of February, or when the Swiss, or Irish, or Bedford-Row Association, or the Missionary Seminary was forming; or when the Jew was dying, or the Jewess sick to death, feared to appear before God till washed in the blood of cleansing, or when the converts were imploring, and our countrymen directing our prayers! Which of us does not wish to have been then praying for Israel? which of us does not feel time and space scanty, and every thing earthly disappear, while spirits thus mingle with kindred spirits, and act through the power of the Holy Ghost, on the spirits of our fellow-creatures? which of us does not desire that a throng of redeemed souls should arise from Abraham's bosom to call us blessed, because our fervent effectual prayer wrestled with God for them and prevailed through Christ, that great intercessor, who willeth us to make prayer and supplication for all men.

I have been led to these remarks, by the very interesting proposal made by one who seems a Christian indeed, for a general union of Christians in prayer for the outpouring of the Holy Spirit. I thank the God of all grace, that in such a prayer all *his* children can and must unite. Oh, that not

one of the family of man would refuse to offer it!

Well then, let us now give our hearts to the Spirit's influence! who knows what a happy hour this may appear to us in eternity; an hour of holy and heavenly influences; an hour of union and communion with God, and with all believers in the fellowship of the Gospel; an hour, when met as we are, in the name of Jesus, he is here!—here to listen, to answer, and to bless us; when the Holy Spirit is upon us; when God looks down rejoicing over us with joy; when a thousand heavenly messengers, united with us in the spirit of love, surround us ready to fulfil behests and wing their way on our petition, to minister light, life, and salvation, to a thousand benighted souls, souls of our fellow-creatures, souls which will return the prayer into our own bosoms, souls which will praise God for us, souls whom we shall meet in everlasting joy. For who can limit the power or the blessing of prayer? God says, it *shall* *avail*. Which of you will shut her heart; which refuse to lift it up unto God for a universal blessing? Oh, remember you are not straitened in God, but in yourselves. From the Almighty seek great things with holy expectation, and you shall find; from the inexhaustible fulness that is treasured up in Christ only ask largely, and you shall receive abundantly. Think not he is a God afar off,

he is nigh at hand, nigh unto all that call upon him faithfully, and will fulfil the desire of them that fear him.—Faith which sees him who is invisible, beholds him now waiting to be gracious, longing to bring all his people into one fold, one church, one household, one family; to unite us as children in one fatherly embrace. Let each of us then for her own part, resolve from henceforth to immerge all feelings of sect, denomination, or party, in prayer for the universal church, Jesu's purchase, and Jesu's love—his very body. Let us make God's design our design, his merciful will the object of our prayers and endeavours; and having the very mind that was in Christ, let us seek to feel, as very members of that body, its interests, our interests; let us implore the Holy Spirit to carry on his vivifying influences through every part, and make every member whole. Thus with one heart and one voice, let us call down a general effusion of the Holy Ghost on all mankind, scattered in the four quarters of the globe, and however named or distinguished; and a special blessing on his elect, whether of the Greek, or Roman, or Protestant calling, Jew or Gentile believer, churchman or dissenter, bond or free, black or white. Remembering that he hath made of one blood all the children of men, let us unite till the last breath we breathe in this general intercession with

corresponding efforts to overlook personal differences, to dwell on these points in which we agree, and to meet at the foot of the cross of Christ, and to help all men every where, to repent and believe the Gospel.



PRAYER FOR THE GENERAL  
OUTPOURING OF THE HOLY  
SPIRIT.

THOU Holy Ghost, who proceededest from the Father and the Son, help our infirmities for Jesus' sake! and while he pleads for us at the right hand of power, make thou intercession within us according to the will of God, and teach us how to ask thy holy influences on ourselves and others. Thou only canst make us feel our need of thine aid. Breathe on our souls, dead as thou seest them in trespasses and sins, that they may live unto God; cleanse the thoughts of our hearts, corrupt as they are in thy sight, cleanse them by thy holy inspiration, that we may think and say such things as please thee. Enable us and our associates, absent and present, to receive of the things of Christ which thou wilt shew unto us; give us faith to look on him whom we have pierced and mourn for him, that we may be comforted with the healing he beareth. Guide us into his truth, that it may make us free from the guilt, and dominion, and love of sin, of our besetting sin, of all sin. Grant



us power to become sons of God, even now; restore us more and more to the image in which we were created, renew us day by day unto holiness, quicken us to the hope of everlasting life in him, and enliven us in all the exercises of that love of God which alone can maintain in us constant, fervent charity toward mankind. Oh, when thou hast purified and prepared us for habitations of God through thy power, come, Holy Ghost, and dwell in thine own temple to govern every thought, put every word on our lips, and guide every action, that we may walk in the Spirit, and live in the Spirit, and bring forth the fruit of the Spirit, knowing, that as many as are led by thee are the sons of God. And grant us in life and in death, thy witness with our spirits that we are his children, very members of Christ, and heirs of his kingdom, that where he is, there we may be for ever and ever.

If in the spirit of adoption and grace we dare in Jesu's name, cry, Abba! Father! pray we for all our brethren in Christ, the universal church purchased by his blood from every kindred, and people, and nation, and tongue, one body in him, and every one members one of another. Oh, Holy Ghost, author and giver of life! grant to this whole church repentance unto salvation; multiply unto all mercy and peace, and direct them every where into the perfect love

of God, for he that dwelleth in love dwelleth in God, and God in him. Put on them, as the elect of God, (whatever their sect, or name, or colour, or country,) bowels of mercies, kindness, humbleness, long-suffering, in respect of little differences, forbearing and forgiving one another; especially at home make church-people and dissenters, kindly affectioned one toward another for their common Redeemer. Put on thy whole church—charity the bond of perfectness, that walking wisely toward such as are without, they may overcome evil with good. Thus let the peace of God rule in their hearts, and the word of Christ dwell in them richly in all wisdom. Whatever they do, may they, not having on their own righteousness which is of the law, be found in Christ doing all in the name of the Lord Jesus, that men seeing the fruits of faith, may glorify their God.

In this family of our common Father, Redeemer, and Sanctifier, we implore thee, specially for those dear to us by ties of kindred, friendship, ministry of the Gospel, and association in worship, in works of faith and labours of love. Thou, oh, our Father! numberest them all, thine eye is upon each; oh, be it on them for blessing; wash them, blessed Jesu, in thy blood from every spot of sin, and make them meet for thy kingdom into which none can enter, who is not born of the Spirit; oh, then

pour upon them thy Spirit from on high, that his work of righteousness in them may be peace, and the effect of it quietness and assurance for ever. That thy ministers and missionaries, may, in all things adorn the doctrine of God their Saviour, we pray thee, endue them with thy Holy Spirit, and enrich them with thy heavenly grace, fix their mind on the things of the Spirit only, give them utterance to testify boldly the Gospel of the grace of God, and apply their words to the hearts of thy people, in demonstration of the Spirit and of power. To those who are over us in whatever church or chapel, we beseech thee, restore sevenfold the blessings they communicate to us, may they rightly divide the word of truth in pureness, in charity, fervent in spirit, serving the Lord. Wherever thy missionaries wander, enable them to believe, to suffer, and to love; vouchsafe the special consolations of thy good Spirit, and a sensible enjoyment of the communion of saints, in the fellowship of Father and Son, by the Spirit.

For all religious and charitable institutions, we implore thy blessing; especially for the Bible, Jewish, Missionary, and School Committees: be thou always present with them as the Spirit of meekness, of truth, unity, and concord, of council and strength, of wisdom, and a right understanding in the fear of the Lord. To all their supporters grant faith, hope, and charity, the Spirit of light,

and life, and love, that they may not dispense an unexperienced Gospel. To the objects of their bounty, vouchsafe the preparation of the heart which is from the Lord the Spirit. Prevent and follow every effort with abounding grace, and prosper thy word in that whereto thou sendest it, till the knowledge of thee shall cover the earth as the waters cover the sea. Father! send in the name of Jesus, thy Holy Ghost to teach converts from Jews and Gentiles, all things necessary to salvation, that in life and in death they may glorify thee, remembering always, that if the Holy Ghost be not yet given them, it is because Jesus has not been glorified in them, and by them.

May special grace be on our neighbours and countrymen, that they may watch against grieving the Holy Spirit of God; that the young may be examples of believers in conversation, in charity, in spirit, in faith, in purity; that the aged may be sound in faith, teachers of good things, patterns of good works: that the prosperous may make to themselves friends, even of the mammon of unrighteousness, worship God in the Spirit, and rejoice in Jesus. Strengthen thou weak believers, and comfort the trembling penitent, restore to the afflicted the joy of thy salvation, and uphold them with thy free Spirit. Oh, thou every where present, beholding at this moment every little band of the faithful gathered unto

thee in many a distant village, separated by thine eye in many a town as sheep from the goats; thou who knowest them that are thine, whether they traverse the burning sands of Africa or Arabia, wander through the wilds of America, the defiled plains of India, or the cultivated fields of Europe; Oh, *our Father!* at this hour shed on them the dew of thy blessing: work in them to will, and do, and suffer, thy good pleasure; prosper their designs, their labours, and their prayers; keep them, blessed Shepherd, in thy fold; guard them as the apple of thine eye, hide them under the shadow of thy wings, preserve them stedfast unto the end, and give them eternal life in thy Son, that all may be one in him, even as thou and he are one.

But, Father of the Spirits of all flesh, we would call down thy promise on those millions not of this little flock, and implore that general outpouring of thy Spirit upon all flesh which shall be the glory of the latter day. How long, O Lord, holy and true! Oh Lord, defer not, but hasten the time, and by the coming of the Holy Ghost deliver from the bondage of sin, death, and Satan, the multitudes that forget God, and who are dead while they have a name to live. Send out thy light and thy truth to the nations who yet know not thy name, and have not so much as heard whether there be any Holy Ghost. Send forth for thine own honour, a

great company of preachers to prophecy to the dry bones of Israel. Breathe on these slain, put thy Spirit within them that they may live, and know that thou art Jehovah. Save them out of all the dwelling places where they have sinned, and cleanse them that they be again thy people, and thou their God, and walk in thy judgments, and observe and do thy statutes, and have all one shepherd, even David. So shall thy great name be sanctified in them, and the heathen know that thou art Jehovah.

Oh, Holy Spirit, convince the whole world of their sin, of thy righteousness, and of the judgment to come, that they may tremble at the wrath revealed against all ungodliness. Thus convert thou the wicked, enlighten the blind, instruct the ignorant, direct the inquiring, humble the proud, reclaim backsliders, give faith to the humble that they may repent and believe the Gospel, and grant to all the diversity of thy sanctifying operations according to their several needs; that Jesus may see of the travail of his soul, and be satisfied that he was made an offering for sin, and bore the chastisement of our peace, to the glory of God the Father.

Now that for our frailty we are weary of asking blessings, we rejoice and praise thee, O Lord and Saviour Jesus Christ, that for thy precious death and merits, thou art ascended up on high to give gifts to men, even to the rebellious; that thou



ever livest to make intercession for them, and that thou hast all power in heaven and on earth. Glorify thine own name, let the dew of thy blessing refresh

thine inheritance all the world over, and unite thy people every where in the fellowship of Father and Son by the Spirit.

## PROCEEDINGS OF THE LONDON SOCIETY.

### FORMATION OF AN AUXILIARY SOCIETY AT CAMBRIDGE.

ON Sunday, the 8th of April, two Sermons were preached in Trinity Church, Cambridge, by the Rev. Lewis Way, M. A. after which Collections were made, which amounted to £60. 11s. 9d. The Rev. C. S. Hawtrej preached the same day at the Parish Church of Saffron Walden, and about £14. was collected.

On Tuesday, the 10th inst. a Public Meeting was held at the Theatre, Barnwell, Francis Pym, Esq. in the Chair. The Meeting was numerous attended, and the following resolutions were unanimously passed:—

1st. That the object and proceedings of the London Society for promoting Christianity amongst the Jews, have the cordial approbation of this Meeting.

Moved by Rev. C. Simeon.—Seconded by Rev. C. S. Hawtrej.

2d. That a Society in aid of the Parent Institution be now established, to be called, The Cambridge Auxiliary Society.

Moved by the Rev. Professor Lee.—Seconded by Henry Venn Elliott, Esq. Fellow of Trinity College.

3d. That the following Gentlemen be requested to undertake the following offices:—

Rev. C. Simeon, *Treasurer.*

Rev. Professor Lee, *Secretary.*

#### *Committee.*

Rev. Professor Farish,

Rev. Mr. Clarke, Bene't College,

Rev. Mr. Corric, Catharine Hall,

H.V. Elliot, Esq. Trinity College,

E. B. Elliot, Esq. do.

Rev. Mr. Hall, St. John's College,

Rev. Mr. Hawkes, Trinity College,

Rev. Mr. Lamb, Bene't College,

Rev. Mr. Leeson, Clare Hall,

Rev. Mr. Lodington, do.

Rev. Mr. Mandell, Queen's College,

Rev. Mr. Scholefield, Trin. Coll.

Rev. Mr. Thomson, Bene't Coll.

Rev. Mr. Webster, Queen's Coll.

Moved by Rev. Professor Farish.—Seconded by Rev. Mr. Thomson.

4th. That the increasing readiness of the Jews abroad to receive the Hebrew New Testament, affords the greatest encouragement to Christians to promote its circulation amongst them.

Moved by the Rev. W. Jowett.—Seconded by the Rev. B. N. Solomon.

5th. That the report of persons who have already visited the Jews on the Continent of Europe, justifies an expectation that the labours of Missionaries among them would be attended with success.

Moved by Rev. Lewis Way.—Seconded by Rev. Legh Richmond.

6th. That the thanks of this Meeting be given to W. Wilkins, Esq. for his kindness in granting the use of the Theatre on this occasion; and to Francis Pym, Esq. for his able conduct in the Chair.

Moved by Rev. H. Jowett.—Seconded by Rev. Mr. Lamb.

The following Donations and Subscriptions were reported as received by the Treasurer.

Rt. Rev. Ld. Bishop of Bristol	5	5	0
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Rt. Rev. Ld. Bp. of Ossory	5	0	0
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Rev. Mr. Whitfield, St. John's	10	10	0
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— Slingsby, Esq. King's Coll.	1	1	0
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J. B. Byam, Esq. do.	1	1	0
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Rev. Mr. Bridge, Peterhouse	1	1	0
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Rev. Mr. Hankinson, Trinity	10	10	0
Rev. Mr. Lamb, Bene't	5	5	0
Do. Annual	1	1	0
Rev. Mr. Hornbuckle, St. John's	5	5	0
H. V. Elliot, Esq. Trinity	10	10	0
E. B. Elliot, Esq. do.	10	10	0
Anonymous, by Rev. Mr. Simeon	1	1	0
Rev. Mr. Scholefield, Trinity	1	1	0
Rev. Mr. Leeson, Clare Hall	3	3	0
Rev. Mr. Evans, do.	1	1	0
Rev. C. Simeon, King's	10	10	0
Miss Montier	2	0	0
Rev. Mr. Maberly, Trinity	5	5	0
Do. Annual	1	1	0
Jos. de Cramer, Esq. Smyrna	1	1	0
F. Pym, Esq.	2	2	0
Mr. Whiteley, Jesus	1	1	0
Rev. Mr. Clarke, Bene't	1	1	0
Rev. Mr. Corrie, Cath. Hall	3	3	0
Collection at Meeting	16	7	0
Chatteris Association, by Rev. J. Hatchard	2	13	0
Bourn Association, by Mrs. Jowett	0	13	6

Several eloquent and impressive speeches were delivered, and we much wish we could present our readers with the substance of them, especially that of the Rev. W. Jowett, which was full of interesting information, sound argument, and awakening appeal, on the important subject under discussion.

## IRISH AUXILIARY SOCIETY.

The following interesting particulars of the Annual Meeting of the Irish Auxiliary Society, are collected from a letter lately received from the Rev. Mr. Evanson, one of the Secretaries.

THE Anniversary Meeting of the Irish Auxiliary Society, was held in the Rotunda at Dublin, on Thursday, April the 12th. His Grace the ARCHBISHOP OF TUAM, President of the Society, was in the Chair. The concourse of auditors was beyond all expectation, not fewer than 2000 persons being assembled. The Lord Bishop of Kildarc advocated the cause of the Society in a luminous and impressive speech, which had a powerful effect upon the audience, coming as it manifestly did, from his heart. Mr. Sergeant Lefroy addressed the Meeting also, in a speech,

which for force and pathos could not easily be exceeded. Lord Powerscourt and Lord Loden, the Venerable Dean of Ardagh, and the learned Dr. Graves, author of a work on the Pentateuch, likewise pleaded the cause of Israel on this occasion with an energy and animation that infected all around them.

A most encouraging Report was read, which stated that twelve new Associations had been formed in Ireland since the revival of the cause there, and announced, that whereas the remittance last year to the Parent Society, was only £350. that transmitted to Eugland this year amounted to the sum of £1000 British, exclusive of a Legacy of £100. from the late Col. Lefroy of Limerick.

"By one of those Providences which bring about things incomprehensible to man," (says Mr. Evanson) "we had at our Meeting a gentleman of large fortune and well informed mind, and a heart opened to enter with patience and without prejudice, into what he heard that day. He is by birth a *Spaniard*, though of Irish family, and is one of a high mercantile establishment in Cadiz. He has hereditary property in the county of Kilkenny, and was travelling to Dublin on his return to Spain, when Mr. Shaw of Kilkenny, became his fellow traveller, and guided him to our Meeting. He declared to Mr. Shaw afterwards, that he felt as if introduced into a new world, that strange sounds had that day come to his ears, that he had been living as a stranger in a strange land while wonders were going on around him, of which he knew nothing. He could scarcely credit the evidence of his senses, that Jews were the most interesting people on earth, and that Christians of all denominations agreed in thinking so; and united to do them good, whom they had hitherto done nothing but oppress and despise. He purposes to set about translating into SPANISH all the Reports, papers, Tracts, &c. which may be sent to him from the Society, and distributing them among Spanish Christians and Spanish Jews."

The Anniversary Sermon was ably preached by the Rev. G. Hamilton, after which a Collection of £70. was made at the doors. A noble Donation of £100. was afterwards presented to the Society by Lord Powerscourt.

# ACCOUNT OF THE REV. LEGH RICHMOND'S LATE JOURNEY INTO SCOTLAND.

My dear Sir,

HAVING been again recently occupied in promoting the cause of your Society, and more particularly that highly important branch of its undertakings, the Translation and circulation of the New Testament for the use of the Jews, amongst that valuable and intelligent portion of our fellow-countrymen, the Scotch, I will extract from my journal a few of the circumstances which I conceive to be the most interesting to your Committee.

In my former visits to our Caledonian friends, I had full opportunity of estimating the characteristic union of Christian kindness and intellectual comprehension with which every question is received by the religious and benevolent part of their community; and I should feel myself wanting in every principle of gratitude and justice, were I not to acknowledge it, both as it respects the reception of the Jewish mission, and its unworthy representative, with that affectionate esteem, which must ever be due to those who so efficiently co-operate in the labours and spirit of the Redeemer's kingdom.

I have the greater satisfaction in being enabled to hear this testimony to the feelings of our Scottish brethren, towards the grand object of the conversion of the Jews, because, owing to some infelicitous circumstances in past years, a degree of alienation and prejudice had arisen in the minds of many well-wishers to the restoration of Israel, as it regarded the proceedings of our Society. Errors and misapprehensions on many points also had prevailed, and the energies in behalf of the poor Jews, which had formerly been excited, grown proportionably feeble. But during the progress of that intercourse which has taken place within the last three years, very interesting and successful explanations have taken place with respect to the plans, labours, and prospects of the Society; the encouraging appearances on the Continent of Europe; the communications from other parts of the

world relative to God's ancient people; the occasional information and remarks from the various agents of the Bible and Missionary Societies, who in the course of their travels have collected much valuable knowledge as to the present state of the dispersed Jews; the growing zeal amongst every denomination of our Scottish brethren towards the propagation of Christian truth and life, both at home and abroad, have all materially contributed to cherish and augment the flame of spiritual feeling for the lost sheep of the house of Israel. Another circumstance which has an immediate tendency to unite the friendly contributions of all the friends of religious exertion in Scotland with our own, is, the marked approbation with which they view the Translation and dispersion of the Hebrew Testament amongst the Jews. The distinct fund which the Committee have established in support of this particular undertaking, presents a sphere for combined endeavours on the unexceptionable principle of the Bible Society itself; and as the London Society is the only one which has executed that important work, and is the sole source of supply of that great instrument in every attempt to promote the knowledge of Christianity amongst the Jews; our Scottish friends fully appreciate this fact, and, as their Donations and Collections testify, feel happy that no ecclesiastical sentiments or prejudices in the least interfere with their conscientious and zealous support of this branch of our proceedings. The numerous institutions which have recently been formed in most parts of Scotland, for Bible, Missionary, and other religious purposes, have in many instances already given proof of their good-will towards your cause, and, will, I think, continue to do so. A firm and steady perseverance, in whatever they deem to be of vital importance to the interests of Christ's kingdom, is a leading feature in the Scottish character, and from the communications which I have had with that people, I reasonably anticipate a cordial and enlightened co-operation in this our arduous work of Christian charity. It has afforded me a happy opportunity of observing how advantageously the national and constitutional

character of the Scotch, when under the blessing of divine grace, harmonizes with the essential features of spiritual religion, and adorns the Christian profession, the prejudices which, owing to former events in British history, have too long subsisted between the English and Scotch subjects of the empire, yield to the superior influence of religious principle and feeling, whenever they are brought into contact, and it may well be anticipated as another instance of the momentous results from Bible and Missionary energies, that the mutual intercourse between England and Scotland, carried on through the medium of their respective institutions of benevolence, will do more to unite the hearts of the two nations, than all the civil, political, and commercial arrangements, which have been hitherto employed for that end.

The cause of the Redeemer is upheld by an Almighty arm, an arm that wields, not the sanguinary weapons of a carnal warfare, but the bloodless instruments of charity; not the incentives of a worldly policy, but the engines of that wisdom which "is from above, which is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy, and the Spirit of righteousness is sown in peace of them that make peace." Many such "good fruits" I have witnessed both on Scottish and English ground, and many more such may confidently be expected through perseverance in well-doing.—Notwithstanding the difficulties with which the Jewish question has been involved, arising from numerous impediments peculiar to itself; notwithstanding the prejudices which, even amongst friends, as well as enemies to its operations, it has had to encounter; no branch of evangelical benevolence has been more productive of beneficial results. Awakenings to a sense of Missionary duty, of the value of souls, of the extension of Christ's kingdom, of studying the import of prophecy, and especially, the duty of cherishing the long and sinfully neglected attempt to gather the lost sheep of the house of Israel into the fold of their Messiah; have abundantly accompanied the ex-

ertions of our Society. The history of its endeavours, 'as for several years past, connected with those of other religious institutions, afford ample testimonies in most parts of Britain, how essential to their common prosperity, is the ardent and persevering spirit of love and labour in behalf of the Jewish nation. The enlightened friends of Missions will not lose sight of that Scriptural priority of character, which in the whole record of history and prophecy, attaches to the Jewish nation, and by consequence, to our own endeavours to fulfil the will of God, in the manner of pursuing the grand purposes of Missionary attempts. The Jewish and the Gentile divisions of mankind, as pointed out to us through the whole scheme of divine revelation, have a reciprocal hearing on each other. And what God has joined together, must not be put asunder on our part. If his plan for the restoration of a fallen world so manifestly involves a specific regard to the original call of Abraham, and the subsequent establishments and dispersions of his descendants to the end of time, so ought ours. There is every Scriptural reason to expect, that the cause of Gentile conversion will prosper in proportion as the *other* great branch of Missionary attention is not neglected. And every accurate observer of the signs of the times must have discovered that, in the events of recent years, the encouraging fruits of the attempts to convert the heathen, have borne a corresponding parallelism with those which have been made with reference to the Jews.

The importance of this argumentative deduction from the word of God, supported as it is by ancient and modern history, has no where been more intelligently appreciated than amongst the friends of religion in Scotland. I have, on no occasions, heard the forcible arguments that demonstrate the value of a mission to the people of Israel, more clearly and cordially advanced than in public meetings which have been held in various parts of that country. Our excellent friend Mr. Way, in a letter which appeared some time since in the Jewish Expositor, says, that "the Irish have hearts, the Scotch, heads, and the English, hands." It may be, that the way



to an Irishman's head lies through his heart; and the way to a Scotchman's heart through his head; but of this I am well persuaded, that both the hearts and the heads of our Irish and Scottish brethren are well calculated to strengthen the hands of the English, and to weave a triple cord which shall not be broken.

The first opportunity of assisting the cause of the Jews which occurred in my late journey to the north was at Matlock church. It is now some years since this subject was first introduced to the notice of that congregation, and in common with every other question of spiritual and practical importance, it has been ever since kindly and efficiently patronized by our valuable friend, the Rev. Philip Gell, curate of the parish. I have frequently had the pleasure of witnessing, that the singular beauties of that romantic district, are adorned and heightened by the residence of much sincere piety and godly zeal.

At Huddersfield, I preached in the parish church. The vicar, the Rev. John Coates, has always afforded a very friendly and kind co-operation to both of the great branches of the missionary cause, in aiding the plans of the Jews' and Church Missionary Societies. Auxiliary Associations in support of the former were formed in the year 1814, and many valuable friends have continued their support from that period. In this, as well as in many similarly circumstanced places, the occasionally disturbed state of the manufacturing districts, and the depression of trade, affected the amount of annual Donations and Subscriptions; but upon the whole, the disposition to forward religious exertions, is highly creditable to the parties concerned, and in some instances the spirit of Christian charity and devotedness is very happily conspicuous.

The ensuing Sabbath was passed at Knaresborough. This place is not more justly famed for the natural beauty of scenery with which it is surrounded, nor the salubrity of its adjoining medicinal waters at Harrogate, than it is known and loved by many, as the seat of much active piety, and successful labour to promote the best interests of immortal souls. The heart, house, family, and congregation of my much esteemed

friend, the vicar, gave now, as they ever have done, the cordial welcome of Christian affection to the pleader in behalf of Israel. After two sermons directed to that object, a very large and interesting collection of children and young people were assembled in the church, to receive appropriate instruction preparatory to confirmation by the Bishop of the diocese. The interest with which they listened to some plain practical truths, supported by a few anecdotes, illustrative of the power of real religion on the hearts of young people, seemed to prove that the diligent and affectionate labours to which they have been accustomed from their "teachers and spiritual pastors," have not been received in vain. May the cause of Christ long continue to flourish, and bring forth the fruits of holiness among this much favoured people!

From hence I proceeded towards Scotland, and was detained a few days in Carlisle, owing to the failure of some letters from Annau, Dumfries, and Moffat, connected with pending engagements of a public nature. On the morning of the following Sabbath I was requested to occupy the pulpit of my friend, and the friend of every good cause and project, the Rev. John Fawcett, Minister of St. Cuthbert's church, in that city. I did so, in behalf of the Jewish question; although circumstances did not then render it expedient to make a collection. Mr. F. was absent on a journey into the south; but he has the happiness of being surrounded when at home, and represented when absent, by a circle of Christian friends and disciples, who so carry the spirit of his precepts into their own conduct and conversation, that he seems not to live less in their hearts by affection, than in their lives by example. I was glad to find amongst several of these, a considerable direction of mind towards the subject of the conversion of the Jews to Christianity. The Society has a small Auxiliary Association there. On the evening of that day, I visited the cathedral, which was hung with mourning in consequence of the recent decease of Dr. Milner, Dean of Carlisle. As I walked amongst the pillars and arches which had so often resounded to the



energetic discourses of that great scholar and divine, and lamented the severe loss which the church has sustained by his death, I was reminded of an expression which he once used to me in conversation upon the subject of the Jews, and which deserves to be recorded as demonstrative of his sentiments. "If," said he, "we do not pursue the cause of the Jews in a way of mercy, it will pursue us in a way of vengeance;—nothing of a religious nature will prosper long, while that is neglected,—Go on, Sir, go on, God is in it, and you must finally succeed."

On the following day a Sermon was preached in behalf of the Jews' Society, at the parish church of Scaleby. A full congregation of villagers attended, and the serenity of the evening rendered the occasion very delightful. The remains of Scaleby Castle have been justly celebrated by the late Mr. Gilpin, in his picturesque description of the place. But the associations which nature and antiquity may afford to this spot, are made still more interesting by the spirit of piety and Christian love which inhabits these walls. Once the Border Castle was the seat of much warfare and human violence, so unhappily characteristic of the early histories of that lawless district; now it is the mansion of peace, and the centre of Christian usefulness. The standard of the cross waves over its venerable towers, and the only irruptions which its indwellers make upon the surrounding country, are in visits of mercy and benevolence to the poor and the ignorant: visits which leave behind them the traces, not of human and hostile blood, but of the blood of him, who died to make our peace, and save our souls.

On the next day I passed through Annan on my way to Dumfries. I saw the Rev. Mr. Moucrieff, minister of Annan, and had some very friendly conversation on the subject of the Jewish cause, in aid of which he promised, on some future occasion, that a meeting should be held in that town.

Dumfries is a little metropolis to this part of Scotland, and contains many objects worthy of particular attention. The old church-yard presents a singular group of monumental erections, the

general effect of which is very striking and pleasing. Amongst them is the elegant mausoleum of Robert Burns, the Ayrshire Poet.—While it is impossible not to admire that national and local feeling, which thus bears its testimony to the poetical talents of that highly gifted *ploughman*: it is equally impossible for the Christian not to lament that those talents were not, for the most part, directed to nobler and more exemplary themes; whoever reads "the Cottager's Saturday-night," may well say, "O! si sic omnia." The Rev. Dr. Duncan, one of the parochial clergymen of Dumfries, gave a most cordial and efficient reception to the cause: as did also the Rev. Mr. Dunlop, the Rev. Mr. Fife, and several other valuable friends. A public Meeting was held, which was well attended, and much interest excited. — Stothart, Esq. of Carsen, presided in the chair: a collection was made, and also a foundation laid for a new association in aid of the Jewish cause; several names were put down as promised contributors to it.

On the following day I attended a Bible Meeting at the adjoining town of Maxwellfour, and had an opportunity of recommending the subject of the Hebrew Translation to their support.

I left Dumfries with a lively sense of gratitude for the true Christian kindness with which I had been welcomed.

From Dumfries I proceeded to Biggar. I had been invited to hold a public Meeting in this place by the Rev. John Brown, grandson of one of the same name, whose "praise is in all the churches." The Rev. Mr. M'Alpin presided in the Chair. The Meeting was well attended and supported.

From hence I went to Lanark, where, under the friendly patronage of the Rev. Mr. Menzies, a very large Meeting was held in aid of the New Testament fund. On this, as on former occasions, that worthy Clergyman gave a very kind and efficient reception to the cause of the house of Israel. The falls of the Clyde, and the adjoining manufacturing establishment of Mr. Owen, have long rendered this parish an object of interesting attention. The scenery in the immediate vicinity of Lanark is of the most beautiful and picturesque character,

and the singular experiment which Mr. Owen is making on civic and moral economy, will afford materials for much contemplation and enquiry.

From hence I went to Glasgow, where I was joined by my esteemed friend Mr. David Pitcairn, a student in divinity, in the University of Edinburgh, who kindly accompanied me through an extensive tour in the western, northern, and eastern parts of Scotland, and rendered me very efficient services in the Jewish cause in many places. Of that part of my tour I propose to give you some account in another letter, and remain, with much Christian regard,

Affectionately yours,

L. R.

*Rev. C. S. Hawtrey.*

#### EXTRACT OF A LETTER FROM MR. J. D. MARC.

*Frankfort, March 2, 1821.*

OUR Society here is full of good zeal, of hope, and confidence in the Lord. Mr. Lix has devoted to this cause of the Lord one of the branches of his business; in consequence of which he lately has paid about 400 florins (£40) to the treasury of our Society. He has also offered, that if the intended institution of a school should succeed, he would gratuitously grant the use of a building belonging to his premises; and Mrs. Lix will devote herself to the religious instruction of the children—a work of love, in which her example probably will be followed by other ladies. A Jew of the name of —, to whom at Kreutznach a Jewish German New Testament and some tracts had been given, came a short time ago hither, to have some conversation with me about religion; and the Lord blessed my poor words. He will come back again in the course of this week, and his wife and three children will follow him, to be baptized by the Rev. Mr. Manuel. His wife is the daughter of the chief rabbi at Bonn, and grand-daughter of that celebrated rabbi, —, who was president of the Sanhedrin held under Bonaparte. A young journeyman shoemaker, who was lately in London, and there became acquainted with you

and Mr. Rounneberg, is here, and, I think justly, considered as being truly awakened; and his pious master is full of thanksgivings to God, for having brought such a promising young man to him. The Rev. Mr. Stein will instruct him and another Jew, who supports himself very respectably as a writing master. — also, who has formerly been mentioned by me, will soon come hither, in order to make his public profession as a member of the church of Christ; and these three persons will probably be baptized together. A teacher in a very respectable Jewish family here, who for some weeks has been in the habit of visiting me, is almost burning from a desire after becoming a Christian; there is only one small difficulty in his way, which the Lord, I hope, will soon help him to overcome. There are more Jews with whom I am acquainted, who, as far as I can judge, have hearts open for the truth as it is in Christ. Yesterday I had a conversation for several hours with the head of a respectable Jewish family, who wished me to prove, that the law of Moses was not intended to be obligatory until the end of time. I fully convinced him; and he promised me to read daily the Bible under prayer, and to pay me frequent visits. A young man, an engraver, called upon me, and desired to be instructed. I laid before him the leading truths of the Gospel; but he had nothing to reply but some silly questions, and the most absurd chit-chat. I brought him to some other Christians, to try whether they could be more successful with him; but all appeared to be in vain. He now went to Mannheim, and I gave him a letter to a Christian friend there, whom I requested to introduce him to an experienced minister in the neighbourhood. This man had also a great deal of trouble with him, until, by immediate divine interposition, a sudden change was operated in his soul; and since that moment, he does not cease to thank and to praise Jesus, who has made a new man of him. On the 18th of February he was baptized in the presence of a numerous congregation, of whom very many came from distant places, and many tears of joy were wept during the solemn act. His former apparent stupidity, produced by

inward struggle, had almost made him unfit for his work. Now he is quite changed also in that respect, and as he

is very clever in his art, he has plenty of work. I am, &c. J. D. MARC.  
To Rev. P. Treschow.

## POETRY.

### HYMN ON THE FEAST OF ST. MICHAEL,

SUGGESTED BY THE CHAPTERS APPOINTED FOR THE SERVICE.

[On the road between Hanover and Brunswick, Sept. 29, 1817.]

#### I.

As Jacob wrestled with the Lord,  
From eve till break of day;  
Till wounded by the piercing word,  
His sinew shrank away:

#### II.

Thus let us strive in pray'r with God,  
For Jacob's scatter'd race,  
Till he withhold the chast'ning rod,  
And grant his promis'd grace.

#### III.

Before Jehovah's awful throne,  
When Daniel bent his knee;  
God sent a burning seraph down,  
And answered instantly:

#### IV.

Soon shall the days appointed run,  
(For prayer is never vain)  
And God's eternal purpose done,  
The vision speaketh plain.

#### V.

The great Archangel's trump shall blow,  
The people's Prince upstaid,  
And Michael in the time of woe,  
Deliver Israel's land!

#### VI.

The dead shall hear, the earth shall quake,  
The foolish and the wise,  
All that have slept therein, awake,  
To shame or honour rise;

#### VII.

They shall in glorious brightness burn,  
As stars of heavenly ray;  
Fixed as the firmament, who turn  
Ungodliness away.

#### VIII.

The pow'r of pray'r dissolv'd the band  
Of royal Herod's chain;  
When four quaternions took their stand  
And watch'd the door in vain.

#### IX.

How calm the blest apostles sleep!  
Between two soldiers bound:  
Secure when guardian angels keep,  
And grace o'er sin abound.

#### X.

See at the shining herald's word  
The chains fall off his hands,  
While open of its own accord,  
The prison portal stands.

#### XI.

Thus will the Lord's appointed day,  
A sleeping world surprise,  
And clothed again in human clay,  
The dead in Christ arise.

#### XII.

When raging waves of foaming shame,  
And wand'ring stars appear,  
And trees with wither'd fruit proclaim,  
His awful advent near,—

#### XIII.

Then ye, beloved of the Lord,  
Who in the Spirit pray,  
With holy faith believe his word,  
And hasten on the day.

#### XIV.

He will preserve your hearts from fear,  
Your feet from every fall,  
The presence of his glory near,  
When Christ is all in all!

#### XV.

Oh! may the great deliv'rer rise,  
Who fought at Moses' tomb;  
Triumphant anthems rend the skies,  
And seal the dragon's doom.

#### XVI.

Jude, Peter, Daniel, Jacob, prove  
The strength of fervent prayer;  
And ye, Jerusalem who love,  
Oh, make her peace your care.

#### XVII.

Pray to the Lord with instant voice,  
His outcasts to restore!  
Ye with his remnant shall rejoice,  
When "Time shall be no more!"

#### XVIII.

For he to do these mighty things,  
Enquired of will be;  
Who rules in Zion, King of kings,  
Through all eternity.



PARAPHRASE OF THE CXXXVII<sup>TH</sup> PSALM,

By the late Rev. Henry Moore.

WHILE by the streams that winding flow  
Where Babel's haughty towers arise,  
We silent sat in solemn woe,  
For thee, O Zion, heav'd our sighs,  
For thee stole down the frequent tear,  
To memory for ever dear.

While waving on the willow bough  
Our unregarded harps were hung,  
"Hence, sorrow!"—cried th' insulting foe,  
"And chaunt the cheerful festive song;  
Such songs as in her happier days  
"On Zion's hill resounded praise."

Doom'd to the yoke and galling chain,  
Our ancient fame and freedom lost,  
Ah, can we chaunt a cheerful strain  
While falling Zion droops in dust,  
Or to unhallow'd ears proclaim  
Our God Jehovah's awful name?

Lo! Zion! should a foreign land  
E'er blot thine image from my heart,  
Mute be my tongue, unnerv'd my hand,  
And quite forgot my tuneful art;  
For thee my lays shall ever flow  
In melting sounds that waken woe.

Thy vengeance, Lord, let Edom feel,  
Who pitiless beheld her fall,  
Edg'd with new rage the hostile steel,  
And triumph'd o'er her broken wall:—  
"Spread, spread," he cried, "the ruin round,  
And raise her glory to the ground!"

Proud Babel, tremble at thy doom!  
I see, I see, thy dreadful day!  
Soon shall the fierce avenger come,  
Who shall our mighty wrongs repay;  
And, harden'd to the mother's moans,  
Dash her dear infant on the stones.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

## FOR GENERAL PURPOSES.

Champion, Miss, Collected by her	0 15 1
Friend to the Children of Israel	5 0 0
Jones, Miss, Finsbury Square, Collected by her	1 5 0
G. M. 940, by Messrs. Hatchards	5 0 0
Stephens, Mr. Joseph	10 0 0
Vaillant, J. Esq.	5 0 0
Ashted, Mr. Birmingham, by Mr. M. H. Moggridge	8 4 0
Berwick on Tweed, by Mrs. Ainslie	19 10 8
Birmingham, by Miss Hood	13 15 0
Blackheath and Greenwich, by a few friends	2 7 0
Bolton Ladies' Society, by Miss E. Ainsworth	30 0 0
Bonsal do, by Rev. H. Sims, M. A. Curate	7 0 0
Boston, Lincolnshire, Society, by Rev. John Spence	19 8 0
Bradford do, by Rev. S. Redhead	20 0 0
Camberwell, Clapham, Peckham and Dulwich Ladies' do, by Miss Collier	15 10 4
Cambridge do, by Mr. J. A. Stewart	69 16 0
Cambridge Ladies' do, by Mr. Dornford	19 11 2
Campden, Gloucestersh. do, by Rev. R. O. Wilson	3 7 6
Carlisle, do, by Mr. J. Brown	29 14 10
Clapham do, by Miss L. Kemp	4 0 6
Clewer do, by Mr. Davis	9 15 0
Darowen, Macbrynleth, Montgomeryshire, by Rev. T. Richards and friends	5 0 0
Derby, St. Werburgh, (Rev. E. Unwin, Vicar) col. after a Sermon by Rev. D. Ruell	14 4 4
Do. Ladies' Society, produce of Ladies' work	13 11 0
Falmouth Society, by Miss Saverland	11 19 0
Frome do, by Miss E. M. Wickham	11 3 8
Gainsborough, by Rev. Legh Richmond	10 0 0
Goathurst, Somersetshire, Society, by Rev. J. N. Coleman	3 8 0
Hackney and Clapton do, by Mrs. Barker	4 5 6
Harwell near Abingdon do, by Rev. C. Knight	2 12 0
Helston do, by Rev. Horace Mann	27 13 4
Huddersfield do, by B. H. Allen, Esq.	47 3 0
Hull do, by Mr. John Hudson, Jun.	68 15 1
Hereford do, by Mrs. Love	20 0 0
Ireland, by Rev. William Bushe	400 0 0
Kendal Society, by E. Tatnam, Esq.	58 14 3
Kettering do, by Miss Greene	4 10 0
Do, three Ladies at Stratton, Rutlandshire, produce of work	3 12 0
Kirton in Holland Society, by Rev. John Spence	7 0 0
Lancaster do, by G. Burrow, Esq.	28 8 7
Leeds Ladies' do, by Mrs. Dixon	0 18 6
Lichfield, friends at, by Mrs. Salt	4 12 0
Lincoln Ladies' Society, by Mrs. Fowler	12 12 10
Littlebury do, by Rev. Henry Bull	3 9 0
London: St. John's, Bedford Row, (Rev. D. Wilson, Minister) collected after a Sermon by Rev. C. Simeon	115 16 9
Do. do. Gentlemen's Committee	29 8 0
Do. do. Ladies' Committee	40 5 2
London Ladies' Society, Blackheath Ladies', by Hon. Mrs. Foy	1 12 6

Lothian East Society, for promoting the Knowledge of Christianity, by W. Hunter, Esq. Treasurer	4 6 0
Maidstone Ladies' Society, by Mrs. Prance	5 6 0
Malvern Wells, do, by Mr. George Phillips	7 15 0
Matlock, (Rev. P. Gell, Rector) col. after two Sermons by Rev. Legh Richmond	19 7 6
Do, by E. Radford, Esq.	1 1 0
Melton Mowbray Ladies' Society, by Miss F. Stokes	30 8 0
Newcastle on Tyne do, by John Fenwick, Esq.	14 11 0
Nottingham do, by Mr. B. Maddock	43 18 0
Penryn do, by J. Mandenon, Esq.	14 0 0
Pentonville do, by Miss Davis	9 0 0
Peterborough do, by Rev. I. S. Pratt	1 3 5
Plymouth do, by I. H. Dawe, Esq.	15 0 0
Reading do, by Mrs. French	13 14 6
Scaleby Castle near Carlisle, col. after a Sermon by Rev. Legh Richmond	3 4 6
Scotland, by Rev. Legh Richmond	174 2 2
Shaftesbury Society, by Mr. Jesse Upjohn	2 18 10
Shrewsbury do, by Rev. J. Langley	13 11 0
Shrewsbury do, by Mr. Gray	12 5 4
South Collingham do, by Rev. J. Mayor	18 15 6
Stroud Ladies' do, by Rev. J. Williams, D. D.	23 0 0
Sudbury do, by Rev. T. W. Fowke	25 12 6
Tamworth do, by Rev. F. Blick	12 1 11
Tetbury do, by Miss M. Overbury	3 7 2
Tiverton do, by Miss M. Ware	2 0 0
Tunbridge Wells do, by Miss Fry	12 0 0
Walworth do, by Mrs. Sundbeck	3 6 6
Westbury do, by Mrs. Haynes	7 16 8
Wharton, Lancashire, col. after a Sermon by Rev. Legh Richmond	5 5 0
York do, by Rev. I. Graham	31 12 6

## FOR HEBREW TESTAMENT FUND.

Dudgeon, Mr. James, Strand	10 10 0
Melling, Mrs. Rachel, Wigan, by Mr. Reece Bevan	10 0 0
Falmouth Society, by Miss Saverland	1 1 0
Hull do, by Mr. J. Hudson, Jun.	1 1 0
Leeds Ladies' do, by Mrs. Dixon	9 1 6
Lincoln Ladies' do, by Mrs. Fowler	1 1 0
Littlebury do, by Rev. Henry Bull	1 10 0
Lothian East do, by William Hunter, Esq.	0 10 6
Nottingham do, by Mr. B. Maddock	2 15 6
Scotland, by Rev. Legh Richmond	197 16 4
Shaftesbury Society, by Mr. Jesse Upjohn	0 14 6
Stockport, Cheshire, do, by Rev. Legh Richmond	17 13 0
Woodbridge, friends by William Lockwood	6 19 8
Worthing Society, by Miss Burford	10 10 0
York do, by Rev. J. Graham	1 1 0

## FOR BUILDING FUND FOR SCHOOLS.

Hopkins, Mr. Tooley Street	10 10 0
Bath Ladies' Association, by Hon. Mrs. Strange	257 14 6
Exeter Ladies' do, by Miss F. Woolcome	15 7 10
Hans Town Ladies' do, by Miss Leach, 2 quarters	5 16 6
Hull do, by Mr. J. Hudson, Jun.	1 17 0
Nottingham do, by Mr. B. Maddock	3 6 6
Scotland, by Rev. L. Richmond	9 3 7

Note. The Collections at Staunsted and Pentonville were made by the Rev. C. Simeon, not the Rev. C. S. Hawtrey, as stated by mistake in our last.





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